

STATISTICAL,
DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

VOL. XIV.

PART II.—MIRZAPUR.

COMPILED BY

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PREFACE TO MIRZAPUR.

IN 1871-73 a few materials, in the shape of answers to printed queries, were deposited in the Mirzapur Gazetteer file, and there remained, untouched and unadded to, until the compiler of the present notice undertook the task of preparing them for the press. He reports that the collected materials turned out of slight value, and that he had to rely on his own inquiries for most of the facts. In the case of a district so little known as Mirzapur, much of it wild hill-country, sparsely-populated, and inaccessible to wheeled traffic, where, moreover, until quite recently no survey worthy of the name had taken place, it was a task of almost insurmountable difficulty to obtain accurate information, or, in some cases, any information at all. That Mr. Jackson should have succeeded so well in the very short time he had to do the work in, is sufficient proof of the zeal with which he undertook the task and the persistence with which he carried it through. He was, unfortunately, compelled to take leave to England in January, 1883, before Part IV. had been all compiled; but he left behind him ample notes and references to authorities which enabled the work to be finished in his absence. Acknowledgments are due to Mr. A. Cadell, C.S., a former Collector of Mirzapur, for his kindness in revising the proofs and putting right many matters of error that had slipped in. The excellent map prefixed was prepared especially for this volume by Colonel Anderson, B.S.C., Deputy Superintendent of the Mirzapur Revenue Survey, and merits the warmest acknowledgment.

NAINI TAL; }
The 7th August, 1883. }

F. H. F.

ERRATA TO MIRZAPUR.

Page	Line	For	Read
10	19 ...	the Singrauli parganah	"South Mirzapur"
21	3 from bottom	results, ...	resulted.
	6 of column 2,	27 ...	24
	15 ditto ...	35 ...	32
	16 ditto ...	112 ...	108
30	Table, { 18 ditto ...	1 2 ...	81
	4 ditto 4,	18 ...	12
	6 ditto ...	135 ...	35
	9 ditto ...	20 ...	16
	19 ditto ...	31 ...	24
35	19 ...	<i>maculatus</i> ...	<i>maculatus</i>
37	2 from bottom of last column of table.	Ougeinia ...	Eugenia
49	12 ...	series ..	series
59	6 from bottom of second column of table.	Dudhi. ...	Dādhi)
	3 of column 9...	108 ...	180
	5 ditto 11...	3,206 ...	3,260
61	Table, { 6 ditto ..	4,525 ...	4,552
	8 ditto ...	882 ...	828
ib.	9 from bottom	females and	females) and
63	Head line ...	Statistics of Infirmities	Brahmans
65	Ditto ...	Brahmans...	Rājputs
ib.	1 ...	custod ...	custod
67	Head line ...	Rājputs ...	Other Castes
ib.	1 from bottom of foot-note 2.	page 70 ...	page 69
68	First indentation	frs ...	Ahirs
	4 of column 1,	Baumānas ..	Bannānas
69	Table, { 30 ditto ...	Kharwār ³ ...	Kharwār ²
	11 ditto 2,	Small trader (2)	Small trader (?)
71	5 ...	71 ...	63
80	Foot-note ...	See ...	¹ See
ib.	Ditto ...	74 ...	72
83	Ditto ...	63 ...	61
84	Ditto ...	¹ This ...	¹ This
86	Last line ...	The average	The average
87	Head line ...	Fiscal ...	Fiscal history.
88	Foot-note ...	² Mr. ...	¹ Mr.
89	11 ...	in (deference)	in deference
91	17 ...	<i>tahsil</i> ¹ ...	<i>tahsil</i>
95	Foot-note ...	(<i>Vide</i> ...	¹ <i>Vide</i>
98	Second indentation	Alienation ...	Alienations
ib.	Ditto ...	Bāngarh ...	Rāngarh
104	13 ...	<i>Naurarāt</i> ...	Naurātra
105	Indentation	Weight ...	Weights
ib.	Last line ...	<i>pails</i> ...	<i>pailās.</i>
107	4 ...	<i>sayar</i> ...	<i>sāyar</i>
108	16 from bottom	(these) ...	these
117	2 ditto ...	they ...	they
118	8 ditto ...	thefall ...	the fall
120	Last line ...	brothers, ...	brothers,
122	14 ditto ..	rājawas ...	rāja was

Page	Line	For	Read
129	12 ...	Ali ...	'Ali
137	11 ...	attaching ...	attacking
143	9 from bottom ...	Nogode ...	Nagod
144	14 from bottom ...	come ...	came
ib.	10 ditto ...	and ...	and
145	8 of first column ...	Argurh ...	Argarh
153	12 ...	Argurh ...	Argarh
ib.	15 from bottom ..	(road metalled ...	road (metalled
155	13 ditto ...	cession ...	cession
156	10 ditto ...	p. 54 ...	p. 54.]
157	5 ...	zamindár ...	zamindár,
ib.	16 ...	kánúngos ...	kánúngos
163	3 ...	Jaunpur ...	Jaunpur
165	18 ...	<i>Tabahát-i-Nasiri</i> ...	<i>Tabahát-i-Násiri</i>
167	1 ...	boundarie ...	boundaries
ib.	3 from bottom ...	valley, ...	valley of
174	12 ditto ...	<i>Hindu</i> ...	(<i>Hindu</i>
188	2 and 3 do. ...	tapa ...	tappa
187	10 ditto ...	nex twe ...	next we
210	2 ..	Kitto, ...	Kittoe,
218	14 ..	Mandíhan ...	Mandihán
223	5 from bottom ...	taluka ...	taluka ;
228	13 ...	Sultanpur ...	Sultánpur
ib.	10 from bottom ...	Uj ...	Új

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT
OF THE
NORTH-WESTERN PROVINCES.

MIRZAPUR DISTRICT.

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PART I.

GEOGRAPHICAL AND DESCRIPTIVE.

MIRZAPUR,¹ the most southern district of the Benares Division, lies between
 Boundaries, area, &c. $23^{\circ} 52'$ and $25^{\circ} 32'$ of north latitude and $82^{\circ} 10'$
 and $83^{\circ} 36'$ of east longitude.² It is bounded on the north by the adjacent districts of Jaunpur and Benares, with which in the earlier days of the Company's rule it formed one administration; on the east by the Bengal districts of Sháhábád and Lohárdagá; on the south by the tributary state of Sargúja; and on the west by Allahabad and the territories of the Rewah State. The district has no natural boundaries, the only part where the Ganges forms the boundary being for about eight miles on the north between the Chunár and Benares tahsils. The adjoining sub-divisions of surrounding districts or states are, in Jaunpur, tahsils Machhlisahar (pargana Ghiswá) and Mariáhu; in Benares, tahsils Benares (pargana Pandraha, Kaswár, Dehát Amárat), and Chandauli (pargana Ralhúpur, Dhús and Majhwár); in Sháhábád, the sub-divisions of Bhabhúa and Sásserám (pargana Chámpur); in Lohárdagá, the sub-division of Palámau (pargana Bilaunja and Nagar Untári); in the native state of Sargúja, the *tappas* of Tatápáni and Ráunkolá; in the Rewah state, the *ilúkas* of Saidpur or Half-Singrauli and Bardhí; and in Allahabad, tahsils Meja (pargana Khairágarh) and Handia (pargana Kiwái and Mah).

The total area is returned at 5,328·3 square miles. It is thus, next to Kumaun and Garhwál, the largest district of the North-Western Provinces and Oudh, and more than five times as large as the neighbouring district of Benares; but much of the vast area included in its boundaries is an inhospitable region of rocks and hills, which supports but a thinly scattered population, and yields, where cultivated at all, but scanty crops of the hardier sorts of grain. Of the total area an approximate estimate,³ which, under the imperfect survey conditions of the south of the district, is all that can be given, shows about 1,576·1 square miles as cultivated, 817·2 as culturable waste, and the remainder, 2,830·0, as useless for agricultural purposes. The greatest length

¹ The district memoir and the greater part of the Gazetteer notices were compiled by Mr. W. Grierson Jackson, B.C.S., while Deputy Superintendent of the Benares Family Domains, in May–November, 1882. Mr. Jackson acknowledges his obligations to the valuable notes left by Messrs. Charles Robertson, A. C. Tapp, H. C. Conybeare, and other officers; to the Pargana Settlement Reports of 1845–47 by Messrs. W. Robt. L., Wynyard, and Raikes; to Major Stewart's *Rambles in South Mirzapur*; to Mr. Mellicott's *Memoir on the Geology of the Mirzapur district*; and to other authorities mentioned in the text or footnotes.

² More exactly (but still liable to slight correction for second-), these are $\frac{25^{\circ} 31' 35''}{23^{\circ} 52' 12''}$ N.

latitude and $\frac{83^{\circ} 35' 47''}{82^{\circ} 10' 09''}$ E. longitude. (Note by Colonel F. C. Anderson, Deputy Superintendent, Mirzapur District Survey.)

³ From a statement compiled in the office of the Director of Agriculture and Commerce, dated 31st August, 1891.

of the district is about 125 miles and the greatest breadth approximately 90. The total population in 1881 was 1,136,796 (inclusive of 151 travellers), which gives an average density of 217·6 persons to the square mile. The population is, however, very unevenly distributed, portions of the north of the district supporting as many as 800 souls to the square mile, while the extreme south scarcely counts 70 in the same area. Further particulars of area and population will be given in Part III.

For the purposes of administration, general and fiscal, the district,
 Administrative sub-divisions. excluding the Family Domains of the Mahārāja of Benares, is divided into three tahsils, with headquarters at Mirzapur, Chunár, and Robertsganj. (1) The Mirzapur tahsil includes only the single parganah of Kantit; but for all practical purposes the parganah organization is obsolete, and reference is always made to the smaller divisions, variously called *tappas* or *talukas*. These are Chaurási, Chhiánave, and Uprandh south of the Ganges, and Kon and Majhwa on the northern bank. The two last are comparatively recent additions, Kon having been formerly a tappa of parganah Bhadohi, and Majhwa a taluka of the Benares parganah of Kaswár. (2) The Chunár tahsil includes the wild and rugged taluka of Saktisgarh, formerly a part of parganah Kantit, and, in addition, parganahs Haveli Chunár, Bhagwat, Ahraura, and Bhúli, south of the Ganges, and the small, but fertile, parganah of Karyát-Sikhar to the north of the river. (3) The tahsil of Robertsganj embraces the whole south of the district, with the exception of the tappa or parganah (for the designation varies) of Dúdhi, which is a Government (*khás*) estate administered by a manager (*sazáwal*) and not included for revenue purposes in any tahsil. The parganahs are Bijaigarh and Barhar to the north of the Son, and Agori and Singrauli to the south of that river. The whole area of this enormous tahsil exceeds 2,500 square miles, and is therefore larger than the majority of the districts in these provinces.

The portion of the Family Domains included in the Mirzapur district comprises the rich and densely-peopled parganah of Bhadohi, occupying almost the whole of the country between the Ganges and the Jaunpur boundary, and Kera Mangraur, which, with the exception of its northern portion, is a mass of jungle-clad hills, lying between the rest of the district and the boundary of Sháh-abad, from which it is separated by the unholy waters of the Karmnása. The present divisions of the district are in great part modern, and have been settled with a view to administrative convenience, and without much regard to ancient territorial arrangements. The following synopsis will exhibit in a convenient form the various sub-divisions, their equivalents at the time of the

compilation of the *Ain-i-Akbari*, with their modern land-revenue, area, population, and the jurisdiction, civil and criminal, within which they lie:—

Tahsil.	Parganah, tappa, or taluka. ¹	Included by the <i>Ain-i-Akbari</i> (1696) in mahál ²	Land revenue in 1881-82.	Area in 1881.		Total population in 1881.	In the police jurisdiction of	In the Munsifi of
				Square miles.	Acres.			
			Rs.					
1.—Mirzapur...	T. Upraudh, ³	M. Kantit (S. & D. Iláhábás.)	55,925	608	576	89,140	Drummond-gunj, Hallia, Lálganj.	Mirzapur.
Ditto	... T. Chaurási,	Ditto	97,630	326	192	153,447	Ghoráwal, Lálganj, Chunár, Maudihán, Kotwali, Bindháchal.	
Ditto	... T. Chhiánave,	Ditto	78,897	151	192	72,345	Kotwáli, Bindháchal, Lálganj.	
Ditto	... T. Kon	M. Bhadohi (S. & D. Iláhábás.)	38,775	36	512	26,749	Kotwáli, Katka, Gopiganj.	
Ditto	... Tal. Majhwa,	M. Kaswár (S. & D. Benares.)	48,971	43	256	35,508	Katka, Kachhwa.	
Tahsil total	...	...	3,20,198	1,166	448	377,195	...
2.—Chunár	... P. Bhagwat,	M. Hanwa (S. & D. Chunár.)	38,282	133	384	24,414	Chunár.	
Ditto	... P. Karyát Sí-khar.	M. Karyát-in-rú-i-áb (S. & D. Chunár.)	57,485	43	256	24,203	Ditto.	
Ditto	... P. Ahraura,	M. Ahirwára (S. & D. Chunár.)	16,949	74	320	21,360	Ahraura.	
Ditto	... Tal. Saktisgarh.	M. Kantit (S. & D. Iláhábás.)	13,918	173	...	16,828	Chunár, Ghoráwal.	
Ditto	... P. Chunár	M. Chunár (S. & D. Chunár.)	54,219	47	128	37,013	Chunár.	
Ditto	... P. Bhúili	M. Bhúili (S. & D. Chunár.)	1,05,554	87	256	58,836	Ahraura.	
Tahsil total	2,86,407	559	64	182,554	...	

¹ Tappa is a subdivision of a parganah; taluka is merely a large estate.

the *Ain* is used as equivalent to parganah—the latter meaning etymologically tax-paying land. The use of mahál to mean a separate estate is modern.

² Mahál

³ T.=tappa; Tal.=taluka; P.=

parganah; M.=mahál; S.=súba; D.=dastúr; Sark.=sarkár.

Tahsil.	Parganah, tappa, or taluka.	Included by the <i>Ain-i-Akhbari</i> (1596) in mahál.	Land revenue in 1881-82.	Area in 1881.		Total population in 1881.	In the police jurisdiction of	In the Munsif of
				Square miles.	Acrea.			
3.—Roberts-ganj.	P. Barhar ...	Not included, unless portions may have formed part of the extinct and doubtful Sába Bhatghora.	Rs. 49,191	464	512	75,699	Sháhganj, Ghoráwal, Robertaganj.	Mirzapur.
Ditto ...	P. Bijaigarh,		14,348	465	576	47,962	Robertaganj, Pannuganj.	
Ditto ...	P. Agori ...		15	713	356	32,713	Kon, Chopan	
Ditto ...	P. Singrauli (with Dúdhí)		...	987	576	69,944	Khairwa, Dúdhí.	
Tahsil total ...	...	...	63,554	2,682	...	226,318	...	Non-regulation (see p. 10.)
4.—Family Domains.	P. Bhadohi...	M. Bhadohi (D. Bhadohi & S. Háhábás.)	1,73,109	391	384	283,027	Bhadohi, Dfg, Gopiganj, Katka, Suránuán, Chakla.	Mirzapur.
Ditto ...	P. Kera Mangraur.	M. Mangraur (S. Bohár & Sark Rohtás.)	...	473	576	67,451	...	
Tahsil total ...	...	...	1,73,199	865	320	350,478	...	...
District total,	...	...	8,43,358	5,223	192	1,186,645 ¹	...	...

The detailed history of these sub-divisions may be postponed to the third part of this notice, but it seems desirable to sketch here very briefly the changes they have undergone since the time of Akbar, and this course will be in conformity with that adopted for other district memoirs. Under the administration initiated by Akbar and his ministers, such portions of the district as were brought within the reach of the imperial tax-gatherers were included in the súbas² of Allahabad and Behár and the sarkárs of Allahabad, Benares, Chunár and Rohtás. The Benares and Chunár sarkárs each comprised a single dastúr³ of the same name, while of sarkár Allahabad there were in this district portions of two dastúrs, those of Allahabad and Bhadohi.

¹ 151 travellers must be added to make up the total in census tables. ² This term is sometimes rendered "province," and sarkár "protectorate," but there is no exact English equivalent for them. The title of *Sábadár*, or lord of the *Sába*, is long subsequent to Akbar's time, the only designation of the Emperor's Viceroy in each *Sába* being *Sipáhsádar* (Commander). *Vide Suppl. Gloss, l., 201.* ³ *Anglico*, "district."

The portions of the present district that were included, in 1596, in the sarkár of Allahabad (*Ilāhībāds*), were the large pargana of Bhadohi with tappa Kon and the four tappas—Upraudh, Chhiānave, Chaurāsi and Saktisgarh—of pargana Kantit; in the Benares sarkár we find the Majhiwá taluka; and in Chunár sarkár the parganas Bhagwat (*Hanwa*), Chunár, Ahraura (*Ahrawāra*), Karyát Sikhar (*Karyát in rū-i āb*) and Bhūlī. The southern parganas of Robertsganj tahsil cannot be traced in the *Āin-i-Akbari*, but, if the tracts bearing their names were known to Akbar's revenue system, they were perhaps included in the sarkár of Bhatghora. This sarkár is also called simply Ghora, and from the omission of the names of its maháls¹ Sir Henry Elliot concluded that it was almost entirely unknown. The problematical restoration of this sarkár in Sir Henry Elliot's map would not bring it very near to the Mirzapur district, but in his article on Ghora he presumes that it included the greater part of the Rewah territory, which is conterminous with south Mirzapur. Bhat Ghora (*Bhat'h G'horá*) is identified by Mr. Blochmann, in his translation of the *Āin*, with Bānda-Rewah,² but from another passage in the same work the southern limit of this sarkár must have extended to the neighbourhood of Jabalpur (Gadha-Katangah).³

But even with regard to the parganas which we can identify with sixteenth-century sub-divisions, it is doubtful how far their present areas were known in Akbar's time. Kantit⁴ was a much smaller pargana than it afterwards became, and a great part of tappas Upraudh, Chaurāsi, and Saktisgarh was apparently unknown. The revenue of Kantit is stated in the *Āin* as 856,555 *dāms* (Rs. 21,414), while Bhadohi furnished 3,660,918 *dāms* (Rs. 91,523). Saktisgarh was previously called Kolāna in consequence of the residence of Kols in this neighbourhood, and it was not till Rāja Sakat Sihh of Kantit destroyed their stronghold and built Saktisgarh on its site, that the tappa obtained its new name. Similarly, we find a Kol Asla (Kolāh in the *Āin*) as a pargana of Jaunpur sarkár. Chaurāsi, it should be noted, is the name originally of 84 villages constituting a sub-division of a pargana. Sir Henry Elliot has discovered similar sub-divisions bearing this name in many districts of these provinces. Tod suggests that they are tantamount to Saxon Hundreds,

¹ Although names are omitted the number (39) of its maháls indicates that it was of considerable extent. It is recorded that it furnished 4,304 cavalry, 200 elephants, and 57,000 infantry. Gladwin's *Āin*, II., p. 205.

² Blochmann's *Āin*, p. 355.

³ *Ibid.*, p. 367.

⁴ Kantit is said to be derived from the famous Rāja Karn, who performed a *utráth* or pilgrimage to Rām Gayá, an island formed in the Ganges near Bindhāchul. Sir Henry Elliot sees a possible reference to it in the *Jāmi-ut-Tawārīkh* of Rashīd-ud-dīn, where Arak 'Ifrāt is said to be distant 12 parasangs from the famous tree of Barāgi (Prág, the modern Allahabad). See Dowson's Elliot, 156. In the *Tārikh-i-Khān Jahān Lodi* Kantit is referred to as a dependency of Panna. It had a rāja of its own, Rai Bhīd, whom Sikandar Lodi confirmed in possession (about 1500 A. D.). *Ibid.*, V., 95.

but the numerical division was much more complete in the case of Chaurásí than in that of Hundreds, for Sir Henry Elliot believed that in every case local tradition would be able to point out the 84 villages originally constituting the Chaurásí, even if it had dwindled down to 10 or 12 villages.¹ Tappa Kon originally formed part of Bhadohí, and was detached from it and added to Kantit after the compilation of the *Áin*, the occasion for the transfer being the gift of the tract as a dower with the daughter of the Maunas rája, when she married Sakat Sih, rája of Kantit.² Chhiánave has in all probability a similar origin to that of Chaurási, as the name was doubtless applied to the tract from the real or assumed existence of 96 villages, the property of a single clan.

Majhwa is the name of a taluka originally included in Kaswár, but now reckoned as part of pargannah Kantit. Karyát Sikhar has taken the place of Karyát in *rú-i áb* or villages on this side (*i. e.*, north of) the Ganges. Bhagwat is the modern name of the old Hanwá or Hanoá mahál,³ which, previous to the Gantam invasion and conquest, was held by Jamíat Khán Gaharwár, whose defence of the fort of Patita is a favorite theme with the people. The name Hanwá appears to have been extinct even in Jamíat Khán's time.⁴ Ahírwára, the original form of the modern corruption Ahraura, implies a settlement of Ahir landowners. There is one pargannah, Kera Mangraur (simply Mangraur in the *Áin*), which belonged to the súbá of Behár and sarkár of Rohtás in the time of Akbar's revenue reforms. It is now sub-divided into Kera Mangraur and the taluka Naugarh.

We have no such sure guide to the constitution of the district during the later empire as we have for the period to which the revenue register (*takístim jama*) of the *Áin* refers, and we can only gather imperfect glimpses of it in the Muhammadan histories. Thus we read in the *Ahról-i-Súbaját* (account of the Súbas), "a highly interesting memorial of the state of India before the final disruption of the empire," that a new sarkár, Tarhár, was in existence at the time of its compilation, containing nine maháls; and it appears to have included part of the old Chunár sarkár. Sir Henry Elliot thinks this sarkár must have sometimes changed its boundaries. In 1775, we find the sarkár of Chunár had developed into a large tract of country, straggling from Zamániah in Gházipur to Singrauli, and including all the present district of Benares to the south of the Ganges and most of the present district of Mirzapur. The rest of Mirzapur was then in the sarkár of Tarhár, just mentioned, but

¹ See an interesting account of the prevalence of the numbers 84 and 360 in Suppl. Gloss., II., 47-78.

² Suppl. Gloss., II., 106.

³ It is omitted from most copies of the *Áin*, probably because it was held rent-free. Gladwin's translation omits both Hanwá and Narwan.

⁴ Suppl. Gloss., II., 119.

Kantit was the only part of it that then belonged to the "Benares Province."

The sub-divisions of the four sarkárs—Benares, Gházipur, Chunár and Jaunpur—that constituted the Benares province at the time when direct relations began to be established between the East India Company and Upper India, or from 1775-90, are nowhere exactly recorded, for so many talukas and tappas of indefinite limits were marked off from their proper parganahs out of consideration for the Benares Rája and other *jáglórdárs*, that the list of revenue sub-divisions in Mr. Duncan's report on the general settlement of 1790 does not suffice to enable us to re-align them with absolute certainty. Nearly all the present names, however, are found, and it is only in the apportionment of their limits that we must feel doubt.

It is not till 1830 that we find Mirzapur with a separate revenue jurisdiction of its own; until that year it had been included in Benares. Mirzapur was then, however, placed under a local "collector of customs," the following being the subdivisions assigned to the new collectorate:—tappas Chaurási, Chhiánave, Upraudh, Kon, and Saktisgarh of parganah Kantit (sarkar Tarhár) and seven other parganahs, Bhagwat, Ahraura, Bhúfli, Haveli Chunár, Karyát Síkhar, Agori-Barhar, and Bijaigarh.¹ For a time Bhadohi, Kon, and Majliwa were restored to Benares on the protest of the rája, but were afterwards re-annexed to Mirzapur. Kera Mangraur and Singrauli were subsequently added. It was while the Mirzapur parganahs were still part and parcel of Benares, that the vast accessions of territory that make up south Mirzapur were acquired. The history of these acquisitions belongs to the general district history, and it is only necessary here to note the fact that, in 1738, Balwant Sinh, the first rája of Benares, received charge of the three sarkárs of Benares, Chunár, and Jaunpur, much diminished from their dimensions in the time of Akbar. They came into Balwant Sinh's hands after the expulsion of his master and former patron, Rustam Ali, and he lived to add enormously to their area before his death in 1770. The additions he made consisted of parganahs Bhadohi and Kantit from Allahabad sarkár; Kera Mangraur, Bijaigarh and Agori-Barhar (formerly in the sarkár of Rohtás) from Shahabad; and the twenty parganahs of Gházipur. Bhadohi was taken by him in 1748, during the absence of the Viceroy of Oudh, Safdar Jang, at Dehli, at the time of the invasion of Ahmad Sháh; in 1752 he acquired the forts of Bijaigarh, Patíta, Latífpur and Agori; in 1754 he annexed Kera Mangraur; and in 1758

¹Commissioner, Benares, to Collector, Benares, 29th August, 1832. Collector to Board, 8th December, 1829.

he annexed Kantit, then under the nâzim of Allahabad, expelling the rāja from his estates.¹ Singrauli had been a dependency of the rājas of Agori Barhar, but in 1750, the rāja of Singrauli, Fakir Sâh, was practically independent. After the conquest of Agori Barhar, Balwant Sinh exacted tribute from Fakir Sâh and assumed the rights of a feudatory lord: but, when the general settlement was made in 1790, Singrauli was settled with the Kharwâr chief, Rudr Sâh, who was declared to be independent of the Agori Barhar rāja. The question, however, may be debated whether the eastern tappas of Singrauli came into British possession along with the other estates of the Benares rāja, on the cession of sovereignty made, in 1775, by the Nawâb Wazir (Âsaf-ud-daula), or whether they did not accede to British territory along with Behâr, in 1765, or ten years earlier.² These eastern tappas (that is, east of the Bichhi river) are sometimes styled the Dûdhi parganah, to distinguish them from Singrauli proper; but are also variously called Taufir Singrauli, East Singrauli or Bichhîpâr. The separate tappas are four: tappa Pulwa, tappa Dûdhi, tappa Gonda Bajia, and tappa Barha. They all escaped from assessment in 1792, but the rest of Singrauli was permanently settled in that year.

There has been no change of territorial limits³ in Mirzapur since 1833, when the revenue and judicial administrations were made to coincide throughout the Benares province. Tahsildâri divisions were recognized under rāja Balwant Sinh's rule, and the system of farming the revenues by what are called *dahyak*⁴ tahsildârs, or officials who were remunerated by a commission on their collections, was retained until the expiry of their engagements (*sanads*) in 1809.

A list of the parganahs and tahsildârs of the province of Benares submitted to the Board in 1801 shows that every parganah and tappa with few exceptions had a separate tahsildâr.⁵ They do not appear to have resided within the limits of their tahsildâris, and frequent injunctions were issued to obtain this object. In 1804, it was resolved to abolish the office of tahsildâr in the Benares province "at the expiration of the current *fasli* year;" but it is evident, from the wording of the orders of government, that this sweeping measure referred only to the office as then understood, and it was contemplated to appoint tahsildârs on salaries wherever there would be inconvenience from the payment of revenue direct into the treasury.

¹ Oldham: *Ghâzipur Memoir*, I., 100—6.

² They apparently formed a debateable land between the Benares and Behâr provinces.

³ Unless a rectification of boundaries with Sargûja and Nagar Untâri, made in 1850, be accounted such.

⁴ Called *dah-yak* from an allowance of 10 per cent. for the expenses of collection and the maintenance of a police force (except in the towns) for their jurisdictions.

⁵ Unpublished vol. of Duncan Records, p. 449.

In 1809 tahsildárs, in the modern sense of the word, were established for tappas Chaurási, Upraudh, Chhiánave, Saktisgarh and parganah Bhagwat at CHAURÁSI;¹ and for parganahs Agori Barhar and Bijaigarh at KUSANCHÁ (a village in the latter parganah). No tahsildárs were appointed for the rest of the district as it then stood, but a list is given of the parganahs, tappas and estates constituted *huzúr tahsíl*—that is, in which payment of the revenue was required to be made at the head-quarters treasury.² This would then of course be Benares, as Mirzapur had not yet been constituted a separate district.

The former of the two tahsils created in 1809 corresponded to a great extent with the present Mirzapur tahsíl. Saktisgarh and Bhagwat have been transferred from it and Kon and Majhwa added. The tahsíl which had its head-quarters, in 1809, at Kusancha is now, with the addition of Singrauli and the Dúdhí parganah, the Robertsganj tahsíl. It was known intermediately as the Sháhganj tahsíl, but adopted its present name, about 1854, from that of its head-quarters, which were then, or shortly before, changed to Robertsganj. That place itself took its name from Mr. W. Roberts,³ a deputy collector (and afterwards collector) of Mirzapur, deputed, in 1847, as settlement officer to settle the Singrauli parganah. The remaining parganahs and tappas that were left *huzúr tahsíl* in 1809 are divided between the Chunár tahsíl, constituted in 1845, and the Family Domains.

The revenue and criminal administration is in the hands of a magistrate-collector, who has usually two covenanted assistants, besides a deputy and the three tahsildárs. The chief civil authority is the district judge, who is also judge of session and a court of appeal in criminal matters. Subordinate to him are a sub-judge, with the powers also of a small cause court, and a munsif—both of whose jurisdictions extend over the whole of the district north of the Kaimúrs.

The wilder country south of the Kaimúrs forms a separate non-regulation administrative area in civil and revenue matters.⁴ Much of the legislation of recent years has not been extended to this tract. The collector of Mirzapur and his covenanted assistants are *ex-officio* assistant commissioners, and the tahsildár of Robertsganj exercises the powers of an extra assistant commissioner for the trial of civil and revenue cases.

The portions of the Benares Family Domains included in Mirzapur form an integral part of the district in criminal matters, being made into a sub-

¹The tahsildár seems, however, to have resided at Mirzápur. ²*Ibid.*, p. 467. ³Afterwards a judge of the old Sadr Court at Agra. ⁴Technically it is said to be "scheduled under Act XIV. 1874."

divisional charge, the duties of which are always undertaken by the deputy superintendent. In revenue matters entirely, and partially as to civil jurisdiction, the domains are separate from the rest of the district. The Mahārāja of Benares, under circumstances which will be subsequently noticed (*see* БНАДОНІ) is allowed to exercise a certain *quasi*-independent jurisdiction within his estate. He is himself nominally collector, and is permitted to delegate his powers to two native revenue officers whom he himself appoints. All civil cases also, in which land or any interest in land is at stake, are tried in a separate civil court sitting at Konrh, and presided over by an officer styled the principal *sadr amīn*, appointed by the Mahārāja with the sanction of the superintendent. There are also three tahsildārs who exercise a subordinate revenue jurisdiction. The commissioner of Benares is *ex-officio* superintendent of the domains; but most of his powers are delegated to the deputy superintendent, a covenanted officer who resides at Mirzapur, and sits as a court of appeal and supervision for the whole of the domains. Both the statute and customary law in the domains are widely different from those obtaining in the rest of the North-Western Provinces and many enactments elsewhere obsolete still survive there. These, however, are about to be superseded by new rules.

The remaining district officers are the civil surgeon, who also has administrative charge of the district jail, the district engineer, the district superintendent of police, the assistant sub-deputy opium agent, the deputy inspector of schools, (who has also charge of the schools of the Benares district), and the post-master.

The physical aspect of Mirzapur presents a variety which is as pleasing, as

Physical features: scenery. it is surprising, to an eye accustomed only to the dead level of monotonous fertility, or the grey expanse of *úsar*, which combine to form the landscape in an ordinary Upper Indian district.

The country falls naturally into three great physical divisions, sharply demarcated one from the other, and of widely differing characteristics. These are, passing from north to south:

(1) the great alluvial plain which skirts the Ganges on either bank, and reaches from the northern boundary southward to the abrupt scarp of the low flat-topped line of hills, into which the range of the Vindhya here subsides; (2) the central tableland, stretching from the summit of the Vindhyan scarp away down thirty miles or more to the Kaimūr range, and the valley of the river Son; and (3) the wilderness of hill and valley, jungle and forest ravine and crag, with here and there hill-encircled alluvial basins, which make up south Mirzapur.

The Ganges valley is divided by the river into two unequal parts. The northern portion comprises the parganah of Bhadohi, the adjacent tappa and taluka of Kon and Majhwa, and the small parganah of Karyát-Sikhar. It is about 40 miles in extreme length from east to west by about 20 from north to south, or about 500 square miles in extent. The aspect is the familiar one of the Indian plains. No elevation more considerable than the high bank of a forgotten river-bed, the crumbling rampart of an ancient earth-work, or the crest (*bhatta*) of a village tank breaks the line of the horizon, and no considerable streams are found to give variety to the scene. But to the practical eye of the cultivator the land is good, and in favorable seasons the crops of all kinds are among the best in the country.

South of the Ganges, the same plain extends for nearly sixty miles—the whole breadth of the district. Its total area may be computed at nearly 600 square miles; but it varies greatly in extent from north to south. In some places, as at Chunár and Bindháchal, the hills advance to the very bank of the river, while in others the scarp is ten miles and more away. The land is similar, though somewhat inferior, to that of the northern portion; but, owing to the existence of many streams,—whose short courses, though dry throughout the greater part of the year, bring down from the hills a rushing torrent after every heavy fall of rain,—a good deal more is cut up into ravines, and thus rendered difficult or impossible for the plough. Commencing from the east, the plain includes the northern portions of tappa Chhiánave, with its broad expanse of rich alluvial (*khádar*) lands, and of Chaurási, where the richness of the cereal crops is proverbial among the people. It then narrows to a mere strip under the hills of Saktisgarh and the rock of Chunár. Once past this barrier, the plain broadens out and the hills recede, till they are only dimly visible from the river and at last fade out of sight altogether, leaving a broad plain of varying fertility, comprising lands such as the lowlands (*khálar*) below Chunár, and the rich lands of Blúúli and the northern half of Kera Mangraur, which are among the most productive in the district; while, elsewhere, a thin and sandy soil is tortured into a labyrinth of ravines and ridges of nodular limestone (*kankar*), which render cultivation extremely difficult and precarious in its results.

The next division is the central or Vindhyan plateau. This is some 70 miles from east to west, and varies from twenty to thirty in width from north to south, and contains an area of from 1,700 to 1,800 square miles. It includes the whole country

between the Vindhya and the Kaimúrs. The southern boundary is formed by that range, which, in the western portion, rises from 1,000 to 1,200 feet about the plain; then, after sinking to a series of inconsiderable hills in the centre,—where the plateau terminates in an abrupt precipice overhanging the valley of the Son,—it rises again, and, sweeping southward, culminates in the great crag of Mangeswar, the fort-crowned rock of Bijaigarh, and the Bagdharua peak above Ugarh. It thence trends away eastward, with gradually diminishing height, to the boundary of the district. The eastern portion of the plateau comprises the southern half of the parganah of Kera Mangraur, the revenue-free (*lakhi-rāj*) estate of the Mahārāja of Benares, which is set apart as a vast preserve for deer and large game shooting. This tract, which is known as *taluka* Naugarh, although it may be generally described as 'a table-land extending between two parallel ranges of hill,' is by no means regular in its surface; but is intersected everywhere by low wooded ridges, with intervening valleys watered by hill torrents, which find their way, some to the Karmnāsa, some to the Chandraprabha, and so to the plains and the Ganges beyond. The whole *taluka*, in extent nearly 300 square miles, is a vast forest with here and there a few clearings, each containing one or more villages interspersed at wide intervals over its surface. The higher parts abound with deer of many kinds; while the *sāl* jungles, which skirt the streams and fill the valleys, form a well-known cover for greater game. The scenery in this tract is among the wildest and most beautiful in the district. The tract called the Dáman-i-koh, where the hills meet the plains, is specially picturesque. The Karmnāsa reaches the plain by a number of successive leaps, of greater or less elevation, including two falls known as the Deodari and the Chhanpathar, which from their superior height and beauty are worthy of special notice. The lesser stream of the Chandraprabha leaves the plateau at the Purwadari, by a single leap of 400 feet in height, in the midst of an amphitheatre of rock, crowned by the ruins of an ancient fastness of the Gaharwárs, once the lords of the whole country round. Hence the stream passes, by a gloomy and precipitous gorge seven miles in length, to the open country beyond. The walls of this chasm, level with the plateau at their summit, and with the plains below, are nowhere capable of ascent, and, while the falls and rapids of the Karmnāsa bear off the palm for beauty and variety of scenery, the gorge of the Chandraprabha has a stern grandeur of its own, which amply repays the toilsome marches by which it is reached.

Passing westward, along the northern face of the plateau, we come to the Sukrit pass above Ahraura, which has long been the chief outlet for the traffic

in grain and jungle-produce from the south. The ruins of the fortress of Latifpur, with its outposts at the foot of the pass, attest its former strategic importance. Beyond this are the jungles and preserves, which are well known to the sportsman as Saktisgarh, Imilia Ban, and the Jungle Maháls. These, which are chiefly the property of the rāja of Kantit, present, on a smaller scale, a copy of the scenery of taluka Naugarh. Further west still, in the south of tappa Chaurási and the northern portions of Upraudh, the forest gives way, first to scrub jungle, and then to an open and undulating plain formed of rock, thinly covered with a stiff red ferruginous clay, and in parts, with a gravel closely resembling laterite. Little cultivation is possible here, and such tracts as have been brought under the plough give only crops of *kodon*, a small millet (*paspalum frumentaceum*). In the complete absence of irrigation wells, the crops are entirely dependent upon the rainfall, and the same patch is seldom tilled more than once in three years.

Turning southwards, along the Deccan (*Dakhan*) road, the country is seen to descend, with a gentle south-westerly slope towards the river Belan, and with a gradually increasing fertility, marked by the change of crops, from *kodon* to linseed and *sesamum*, and, further on, to cereals and pulses, including even, in some limited areas, rice. Beyond the Belan there is another rise, and a corresponding falling off in fertility, succeeded by a long slope of tolerably productive country, extending to the base of the Kaimúrs.

Here, turning eastward, again, we find a remarkable tract of fertile country, formed by a narrow strip, roughly parallel to the Kaimúrs, and stretching from the Allahabad boundary—by Hallia Kundia and Ghoráwal, by Robertsganj and under Bijaigarh, and so—nearly to the eastern border of the district. From the hills above, the limits of this tract are clearly marked by the numerous groves of well-grown trees which are dotted over its surface, contrasting strongly with the stunted scrub outside its limits. The western portion is, like the rest of the elevated parts of the district, hampered by the difficulty of irrigation, the wells being mere shallow pits, collecting the surface drainage only, and nowhere reaching the permanent springs, which, if they exist at all, are situated at an unknown depth below the subjacent rock. Eastward, however, and especially about Ghoráwal, the meeting of the two slopes gives rise to a water-logged tract of country, where the water-level is so near the surface that irrigation with the lever-well (*dhenkal*) is possible, and is largely resorted to. Large quantities of rice are here grown, and even such highly cultivated crops as cane and poppy are found to succeed.

This is the last tract of culturable land in the plateau. Beyond, a short stretch of rock and jungle leads to the southern extremity, and the precipitous descent into the valley of the Son. The valley is reached by several more or less practicable passes, the finest and easiest of which is the Kewái Ghát, above Márkundi, on the Chunár-Sargújá road. The view from this pass is a very striking one, including in one *coup d'œil* the amphitheatre-like sweep of the southern scarp of the Kaimúrs—the valley lying like a map hundreds of feet below—and the forest-covered face of the southern hills beyond the river, with the time-bleached walls of the Agori fort at their foot.

Beyond the Son, one enters at once upon a wilderness of parallel ridges of rocky hills, of no great height but exceedingly rugged and impracticable, and clothed with forest, usually of a stunted and ill-grown description. These hills, with here and there a level patch or a valley-bottom under cultivation, cover the whole area, except the large basin of Singrauli, and the smaller similar area around Dúdhí, where the alluvial soil renders extensive and permanent cultivation possible. The whole country south of the Son, however—1,700 square miles in extent—supports but 102,000 people, or about 60 souls to the square mile.

The following are the principal Great Trigonometrical Survey stations in the district, with the latitude and longitude of each, and the height above mean sea-level¹ :—

Name of station.	Tahsíl.	Parganah or tappa.	Latitude.	Longitude.	Height.
Bagdharua...	Robertsganj ...	BiJaigarh ...	24° 32' 49"-67	83° 32' 13"-14	2,108
Bárápur ...	Benares Family Domains.	Bhadohi ...	25° 16' 32"-49	82° 19' 55"-18	320-82
Basoha ...	Ditto ...	Mangraur ...	24° 52' 59"-91	83° 10' 1"-67	1,256
Gonda ...	Robertsganj ...	Singrauli ...	24° 4' 55"-71	83° 16' 40"-65	1,828
Jamaura ...	Mirzapur ...	Uprandh ...	24° 53' 44"-49	82° 29' 31"-07	723
Katra ...	Ditto ...	Ditto ...	24° 50' 50"-27	82° 12' 9"-84	1,350
Kandákot ...	Robertsganj ...	Barhar ...	24° 37' 56"-86	83° 2' 37"-78	1,446
Korádih ...	Chunár ...	Bhagwat ...	24° 54' 22"-50	83° 0' 42"-60	1,037
Tikar ...	Mirzapur ...	Chhiánave ...	25° 3' 53"-27	82° 21' 58"-17	542

¹ Supplied by Mr. J. B. N. Hennessey, M.A., Deputy Superintendent, G. T. S., Dehra.

In addition to these the following data are available :—

Ganges	...	...	206.22	Zero of Mirzapur gange.
G. T. S. bench-mark, Mirzapur.	...	...	279.21	Stone B. M. imbedded at foot of counterslope of platform Mirzapur Railway Station, 5½ yards east of east end of passenger station house and six yards from inner corner of ditto.
Mirzapur Railway Station	...	...	278.54	Level of rails, centre of railway station.
Ditto	...	...	282.08	Coping of passenger platform, exactly opposite centre of station house.
Katka	...	...	276.91	Stone B. M. imbedded 10 feet east of centre of east end of police station.
Grand Trunk Road	...	...	274.96	Centre of road at Muhárijganj.
Chil	...	...	266.84	Top of second step of large <i>pukka</i> well in centre of Chil village, east side of road and just above the descent to the Ganges.
Gopiganj	...	...	282.73	Centre of Grand Trunk Road, at its junction with branch road from Mirzapur.
Mádhopur	...	...	283.62	Coping of basement, south-west corner of large <i>siváda</i> north of road.
Deccan Road	...	...	667.	Summit of 1st pass.
Vindhya	...	...	1,069	Rájápur hill west of Saktisgarh.
Kaimúrs	...	...	1,769	Dibár hill.
Ditto	...	...	1,936	Mangeswar hill.
Ditto	...	...	2,017	Fort of Bijaigarh.

Mirzapur is the only district of the North-Western Provinces that is to as large extent situated within the rock-area of the peninsula. Several of the principal rock series of India find very full representation so far as their lithological character is concerned, though there is here, as frequently elsewhere in the experience of Indian geology, a dearth of palæontological data.

Commencing at the base of the series, we have, first, a large area of gneiss¹ south of the Son; next, between the gneiss and the lower Vindhyan series, there is a large development of slates and schists with other subordinate varieties of rock, and masses of probably contemporaneous trap, to which no definite name has yet been attached, but which are believed to be identical with the Gwalior or Bijáwars of Bundelkhand.² This series is well seen south of the Son, in parganah Agori and the adjacent country.

Above these, and resting unconformably on their upturned and contorted edges, are the basal rocks of the lower Vindhyan series. This series occupies, in Mirzapur, a narrow slip of country along both banks of the Son, between the Kaimúr escarpment on one side,—beneath the sandstone of which its strata dip,—and the last mentioned series and the gneissose rocks on the other. The lower Vindhyan

¹ For a full mineralogical account of this gneiss see Records, Geol. Survey, Vol. V., part I., and Vol. VI., part II.

² Memoirs, Geological Survey of India, VII., 23.

do not admit of any very great accuracy of classification. The sub-divisions are not constant over any considerable area, having in some places a tendency to die out, and in others to a lateral change in lithological character. As found in their eastern or Mirzapur extremity, they consist of an alternation of beds of limestone, shales, and trappoid beds, resting upon a characteristic basal rock of conglomeritic and calcareous sandstone, which is seldom absent, although it shows great capriciousness in both lithology and thickness. Among the middle members of the series are some peculiar shales, occurring in beds from two to

three feet thick, of a greyish colour, and breaking with a splintery fracture, to which the name "Porcellanic"

has been applied. These, and the interstratified trappoid rocks, have been referred conjecturally to an igneous origin; but the better opinion appears to be that they are sedimentary deposits, made up of the *débris* of granitoid gneiss and other crystalline rocks. The Rohtás limestone, with its peculiar flaky, tessellated shales, forms the top member of the series; it is not well exposed in Mirzapur. The lower Vindhya probably underlie the whole of the Kaimúr plateau, and the "Semri" rocks of Bundelkhand have been with every appearance of certainty identified with their northern out-crop. They are, however, nowhere visible along the northern scarp in Mirzapur, where the upper Vindhya everywhere descend to, and are lost in, the Gangetic alluvium. The total thickness of the lower Vindhya is uncertain, the most probable approximate estimate being about 2,000 feet.

The upper Vindhya rest with a very slight and doubtful unconformity upon the rocks of the lower series. They are composed of successive thick masses of sandstone, with alternations of shale, to the almost total exclusion of the calcareous element, there being only one limestone of importance. The lithological character is remarkably uniform, and the stratigraphy usually very simple. Three great divisions have been recognised in this series, and named (proceeding from below upwards) from the localities in which they are most characteristically seen, the Kaimúr, the Rewal, and the Bundair groups.

Of these, only the two lower are represented in this district. The Kaimúr group forms the whole of the tableland of central Mirzapur. An excellent section can be seen along the course of the Ghágar, near the fort of Bijaigarh, which gives its name to the shales here largely exposed. These shales are perfectly black on the surface, and look exactly like

impure coal, for which indeed they were mistaken so late as 1837, when an investigation on the part of Government settled their true character. The

Sandstones. sandstones are very irregularly and thickly stratified, the beds usually ranging from two to ten feet in thick-

ness, but sometimes occurring in masses of much greater depth without joint or bedding. There is a general dip inwards along the scarp, usually of about 10° or 12° , the inclination seldom exceeding 20° , or being less than 5° . This, with the general hardness and massiveness of the rock, gives rise to numerous bold precipices and headlands, many of which, as at Bijaigarh and Chumúr in this district, Rohtásgarh on the east, and Ajaigarh on the west, have been selected in past times as the sites of imposing, and once almost impregnable, fortifications. The total thickness of the Kaimúr group at its greatest development appears to be about 1,300 feet.

The upper and lower divisions of the Rewah-group just touch this district on its south-western border, ranging from the Katra pass on the Great Deccan Road to the Dibhor ghat and the remarkable flat-topped Adaisar hill, which is the most eastern outlier of the series.

The lower division of the Rewah group consists usually of a bed, known as the lower Rewah sandstone, between two extensive series of shales; while the upper division is composed almost entirely of a sandstone very similar to the Kaimúr, but with a greater

Lower Rewahs.

Upper Rewahs.

tendency to false bedding. Sections of the lower Rewahs may be well seen in this district along the course of the Adh river, while the upper series is finely exposed at the Katra pass. The thickness of the series varies greatly in different parts of the area, partly from original conditions of deposition and partly from denudation.

No trustworthy fossils have as yet been found in any part of the Vindhyan series. The age of the formation is thus a matter very difficult of determination. This much, however, seems certain, that the Vindhyan are anterior to the coal-bearing formations of India, which are the only other rocks to be mentioned in this notice. The evidence of this consists in the discovery, in the conglomerate of the Tálchir beds, of pebbles from the Vindhyan, a fact of which there seems no doubt.¹

These coal-bearing beds are confined to a small area, of about twenty-five square miles, in the north-west corner of Singrauli; there the gneiss is covered by strata of the Gondwáné

Coal measures.

¹ Memo. Geol. Sur., VII., 104.

series, represented by the Tálchir with its glacial boulder bed (well seen on the edges of the Singrauli basin), and the Dámuda with its coal. The coal area of Singrauli is continuous with the north Rewah basin, the largest spread of the Gondwáná rocks in India, of which it forms the north-eastern extremity.

The whole remaining portion of the district is covered with a uniform alluvium of unknown depth, and presents no features of geological interest.

The economic aspects of the geology of the district are treated in the second part of this notice.

The soils of the district are as diversified as the rocks beneath them. No records exist from which accurate statistics on this subject can be obtained. The district being a permanently-settled one, information upon this point, as on many other agricultural matters, is extremely meagre. The soils of the Ganges plain, on both sides the river, do not present any peculiar feature. The same great divisions into loam (*dámat*), sandy (*balua*) and clayey (*matár*) prevail here as in other districts of the plains, with a decided preponderance of the first-named variety.

The soils of the plateau are generally a stiff and shallow red clay, highly ferruginous, and passing at times into laterite and pisolitic iron ore. Little can be made of this soil, which gives only the scantiest of crops with generally two fallows intervening. In the fertile tract below the Kaimúr, however, of which mention has already been made, there are large areas of excellent loam (*dámat*) and clayey soil (*matár*) and of a fine black soil of considerable fertility which closely resembles the well-known "black cotton soil" (*már*) of Bundelkhand and Central India.

Between the tableland and the north bank of the Son there intervenes a six-mile stretch of alluvial plain, with a light sandy soil.

Beyond the Son little can be said about soils. Such cultivation as there is depends upon cold stiff clays or a loose sandy soil, according to the elevation of the patches of tillage.

The basin of Singrauli, however, is covered with a rich black loam overlying the well-known boulder drift of the Tálchir series, which comes to the surface in the higher portions of the basin. The water level being near the surface, the agricultural conditions are here very favourable. The cultivated basins of the adjoining parganah of Dúdhí are similar in character to the greater basin of Singrauli.

Úsar is not a very serious foe to the cultivator in this district. None is found above the Vindhyan gháts, and in the Ganges plain the area affected is not extensive. The principal localities of *úsar* are the neighbourhood of Bhadohi, Új and Sherpur, all in the parganah of Bhadohi. At Sherpur, especially, the efflorescence is extremely abundant. Salt can be extracted from the earth in many portions of the Bhadohi parganah. A village near the parganah capital, still known as Nimaksál Lunári, was once the seat of an extensive salt manufacture now no longer carried on.

The water level, like the soils, varies greatly with the physical features of the district. In the Ganges plain, the depth of the spring level. wells is very uncertain, being dependent upon the existence of an impermeable stratum of clay, which is met with at widely different depths. Generally speaking, however, the water level rises as we recede from the Ganges. So that, while 50 to 70 feet is not an uncommon depth for a well near the river, wells in the northern parts of Bhadohi, and again in Bhúli and Bhagwat, seldom need to be carried deeper than 25 or 30 feet. On the tableland, wells are never used for irrigation, except in the small water-logged area round Ghoráwal; and, where permanent springs are reached, it is only by carrying the wells down, sometimes to a great distance, in the solid rock.

Incidental mention has already been made of the forests with which the eastern portion of the tableland and the southern hills are clothed. These are the remains of dense forest which once covered all but the most arid portions of the uplands of the district; but they contain, except in the preserves and in the more remote and inaccessible localities, no valuable timber. The demand for firewood, for the cities of Mirzapur and Benares, has led to an almost complete denudation of the nearer hills; and even where the trees are allowed to attain a larger growth, they are cut as soon as a saleable pole can be got out of them. No attempt at planting is ever made, and the complete disafforestation of the accessible portion of the hills seems to be a prospect of the near future.

The Ganges plain is richly studded with village groves, chiefly of mango and groves. and other fruit-giving trees, but here, too, the demand for timber is causing a rapid deboisement of the country, which threatens to mar the agricultural prospect, as greatly as it lessens the beauty of the landscape.

The whole of the natural drainage of the district finds its way eventually into the Ganges. Though, however, in a broader sense, the whole country is a part of the Ganges basin, it is more convenient to distinguish locally three areas of drainage, *viz.*, the basin of the Ganges and its local tributaries, the basin of the Belan, and the basin of the Son.

The Ganges touches the district at Karaundiya, in parganah Bhadohi, and sweeps at first for about 12 miles round the north-western corner, in a direction first southerly and then easterly. It then passes into the district, through which it holds a sinuous but generally easterly course for a distance of about 70 miles, and flowing by the city of Mirzapur and the fort of Chunár reaches the northern frontier, along which it pursues its course for about eight miles further, and finally leaves the district six miles above the city of Benares. Mirzapur itself and Chunár, both on the right or southern bank, are the only marts of importance situated on the river. The river-bed is entirely composed of sand and *kankar*. The right bank is abrupt and steep, consisting, usually, of a foundation of *kankar* supporting a bluff of the surface soil. The river is slowly, but constantly, eating away this bank, though there has been of late years no very violent or rapid diluvial action. The left bank is a gently shelving slope of alluvial deposit, which is enriched every year with the river silt, and is cultivated to the very edge of the water, both with cold-weather crops and *boro* or hot-weather rice.

The river is reputed to be navigable by country boats of all sizes; but there are numerous sand-banks and shallows, among which the channel shifts and turns, in a manner which makes navigation, during the dry season, very tedious and difficult. This is specially the case above Bindháchal and below Chunár, where the shallows and sands form a great impediment to the passage of the heavy barges, in which the export of building and paving stone is carried on.

The usual annual rise is from 38 to 40 feet, which is not sufficient to inundate any portion of the country on either bank. There are occasionally much higher floods. In 1861, the extraordinary height of 52 feet 2 inches was reached, and again, in 1875, the river rose to nearly the same height. On both these occasions much of the country on the northern bank of the river was inundated, and considerable loss of life, as well as great damage to property and agricultural prospects, results.

The Ganges receives no tributary streams from the north during its passage through this district. The surface drainage of parganah Bhadohi is

almost entirely collected by the Barna¹ and its insignificant tributary, the Murwa. The Barna only skirts the district for a short distance, on its course towards Benares, and neither of these streams calls for further notice.

On the south a number of small streams descend from the hills and enter the Ganges. Most of these are but intermittent channels for the discharge of flood waters in the rains, and are dry, or nearly so, at all other seasons of the year. The largest of these is the Jirgo, which enters the Ganges at Chumár,

Jirgo. after a tortuous course from its sources in the hills of southern Saktísgarh. This stream, though a rivulet

in the dry season, acquires such force and volume in the rains that it has hitherto remained an unbridged obstacle at the very commencement of the direct road to Robertsganj and the south. The remaining streams it will be

Ujla. sufficient to name. They are the Ujla, which meets

Belwan. the main stream at the village of Kantit; the Belwan,

which enters the Ganges at the village of the same name, half way between Mirzapur and Chumár; and the Chandraprabha, the beauty of whose upper course has already been noticed.

The Chandraprabha is the only one of these streams which is utilised for irrigation. The Maharaja Uditnaráin of Benares

Irrigation from Chandraprabha. caused a masonry weir to be erected across the stream at Muzaffarpur, shortly after it leaves the hills, and thence carried a canal,

Bahachandra canal. called the "Bahachandra," to the villages of Majhli-patti, the tract between the Chandraprabha and the

Karmnása. The work was commenced in 1820, and is reported to have cost over a lakh of rupees.

There remains the Karmnása, the accursed stream of Puranic myth,² which for the middle third of its course skirts or traverses the Mirzapur district. It rises near Sárodag, on the northern face of the Shahabad continuation of the Kaimírs, some eighteen miles west of Rohtásgarh, where it forms a rapid streamlet, the limpid purity of whose waters is in strange contrast with the foulness of its reputation. Flowing north-west, it forms for a short distance, between Durihará and Harbhoj, the boundary between the parganah of Bijaigarh and Bengal. Thence it sweeps round in a semi-circle through Bijaigarh and taluka Naugarh, reaching the frontier again to the east of the fort of that

¹ The Sanskrit Varana, which gives its name to Benares (Váránasi).
mean "Destroyer of good actions,"

² Said to

name. After again forming the boundary for some 15 or 20 miles, it finally escapes from the hills and, traversing the centre of the rice-plain of Kera Mangraur, leaves the district near the village of Lataur. The beauty of the upper waters of the Karmanása has already been referred to. At its entrance to the plains it is about 150 yards wide, but the stream is very variable, generally drying to a mere thread in the end of February, and rising sometimes over twenty-five feet during the rains. It is not navigable in any part of its course in this district. The upper waters expand into numerous pools, which are said to abound in fish.

The legend which accounts for the ill-repute of the Karmanása is, like many other similar stories, a double one. The Legendary account of the Karmanása. count tells how a certain Rája Trisanka of the solar race, having slain a Brahman and also contracted an incestuous marriage, sought in vain for means whereby he should be purged of his guilt, until a holy *rishi* collected water from all the sacred streams of the world and washed him in this potent bath. The ablution was successful, but from the spot in which it took place the Karmanása issued; and bears for ever the taint of the guilt which the sacred waters removed. The other legend tells how this same Trisanka, relying on the super-human power he had attained by a long course of austerities, attempted, Prometheus-like, to ascend into heaven. Half way he was opposed by the immortals, who, in wrath at his audacity, suspended him for ever, head downwards, midway between heaven and earth. In his torment there exudes from his mouth, continually, drops of a baneful moisture, which fall into and taint the waters of the Karmanása beneath. It is a curious fact that the evil name of the Karmanása is nowhere so lightly thought of as on the banks of the stream itself. The Hindus of the mixed castes who reside on its banks are not deterred from freely using its waters by any dread of pollution. On the contrary, many of them make their living by waiting at the crossings and carrying (for a consideration) their more scrupulous brethren across dryshod.

The Son enters the district in lat. $24^{\circ} 37'$, long. $82^{\circ} 51'$, between Silpi and Nowári, and passing eastward for 35 miles crosses the boundary in lat. $24^{\circ} 31'$ long. $83^{\circ} 33'$, a little beyond the old village of Ugarh and the Bagdharua peak. The course of the river is along a deep valley, never more than eight or nine miles broad, and at times contracting till it can almost be called a gorge. The Son is rather a great torrent than a great river. In the dry season it is a shallow but rapid stream,—sixty to a hundred yards broad, and easily fordable on foot,—which wanders from

side to side of a broad bed of sand and gravel. In the rains the enormous drainage area of the basin renders the river liable to sudden floods of extraordinary violence. The river is thus of little use for navigation. Large rafts of bamboos and timber are, however, despatched in the rains to Dinapur, and boats of small tonnage, built on the bank, are freighted with lac and other jungle-produce and despatched to the same destination.

During its course through this district the Son receives from the south two considerable tributaries, the Rehand and the Kanhar.

Rehand and Kanhar. Both these streams rise among the tributary states of Chutia Nágpur—the Rehand in Udaipur and the Kanhar in Surgúja. The Rehand flows past the parganah capital of Singrauli, Gaharwárgón, and enters the Son at Agori khás. The river is navigable for small boats only. The Kanhar enters the Son, twelve miles lower down, at Kota, after a course of about 130 miles. Both the shallowness of the water and the rocky nature of its bed make this stream entirely impassable for boats.

Gag'lar. From the north, one stream, the Gaghar, makes its way from the high lands of Bijaigarh and joins the Son opposite Chopan.

Belan. The Belan is the principal channel for the drainage of the central plateau of the district. Rising within a short distance of Pannuganj, in the centre of the Bijaigarh parganah, it holds a sinuous course with a general westerly direction through the best cultivated portion of parganah Barhar, to the fertility of which its waters are occasionally made to contribute, until it reaches the neighbourhood of Ghorúwal. There, bending south-west, it forms, for a short distance, the boundary between British territory and the Rewah state. This portion of its course is of considerable beauty, the stream flowing over a rocky bed, through a narrow and precipitous gorge, into which it falls by a single leap of over a hundred feet at the Moka Dari. Leaving the frontier, the river turns, first, northward through an intricate mass of ravines, which make crossing a matter of great difficulty, even for lightly-laden pack-animals, and, thence, westerly again, cutting the line of the cart road, from Lálganj to Hallia and of the great Deccan road, on both of which masonry causeways have been constructed. A little beyond Baraundha, on the Deccan road, the frontier is reached, and the river passes through the south of the Allahabad district to its junction with the Tons. The Belan is not

Its tributaries, Bakhar and Adh. navigable in any portion of its course. The principal tributaries are the Bakhar and the Adh, both comparatively insignificant streams.

The only canal in the district, the Bahachandra, has already been noticed.¹

Canals.

The Benares branch of the proposed Sarda canal will pass through the north-west of the district, and run almost parallel to the Allahabad-Benares road, at an average distance of two miles to the north-west of the latter. The length of the canal in the district will be from 24 to 25 miles.

Lagoons.

The district possesses nothing which can be dignified with the name of lake, and such lagoons (*jhils*) as there are, are of the shallowest character, and seldom retain water even to the commencement of the hot weather. Tál Samdha, near the eastern boundary of parganah Bhadohi, is the largest, and sometimes, after a favourable rainy season, is as much as two miles in breadth.

Ferries: on the Ganges;

The Ganges is crossed by ten public ferries and the Son by two. The total income, accruing to Government from the farm of these crossings, averages about Rs. 30,000 a year. The Ganges ferries are, proceeding from west to east, at Bindhāchal, at Narghāt and Sundarghāt in the town of Mirzapur, at Company ghāt opposite the site of the abandoned cantonment of Mirzapur, at Neorhya a few miles further down the stream, at Batauli where the Benares road is intersected by the river, at Katnáhi half way to Chunár, at Sindhaura and Turnbullganj opposite Sīkhar Khās, at Chunár itself, and lastly on the borders of the district at Mirzapur Khurd. On the Son the principal ferry is that between Patwadh and Chopan on the great line of communication with Sarguja; the other, which includes in one farm several crossings, is little used and let for a nominal sum. The crossings of the minor streams are arranged for by the riparian proprietors, by whom they are occasionally let, for a trifling consideration in money or kind, to some village boatman.

Communications. Rail:
the East Indian.

The East Indian Railway traverses the northern part of the district from east to west, running south of, and at a distance varying from one to five miles from, the Ganges. It enters the district at Dioria on the northern border of parganah Bhúli, and traverses the north-western corner of that parganah, having a station at Ahraura road (Naráyanpār), 12 miles east of Chunár. It then crosses the Chunár parganah, passing about two miles south of the town of Chunár and having a station called by its name. It finally runs right across the north of parganah Kantit (tappas Chaurási and Chhíánave), from near Chunár to the western border of the district.

¹ Vide *supra* p. 22.

In this stretch of 36 miles¹ it has three stations, at Pahári (ten miles east of Mirzapur), at Mirzapur, and at Gáepura (12 miles west of Mirzapur). It does not cross any large streams, and only approaches the hills at Chunár, Bindháchal, and Bijaipur. The railway stations are consequently five, and the figures in brackets indicate the distance of each from Allahabad: Gáepura (43), Mirzapur (55), Pahári (65), Chunár (75), Ahraura road (86).

The district returns account for rather more than 1,000 miles of road, but of this total about three-fifths are more beaten tracks, which, except in rare and distant instances, receive no attention and are never repaired. The exact statistics, according to the Public Works classification, are these:—

- Roads :
 1st class roads, that is, roads raised, bridged and metalled,—127 miles ;
 Second class roads, that is, roads raised and brided, but not metalled,—178 miles ;
 Third class roads, occasionally bridged, but neither metalled nor raised,—133 miles ;

Fourth class roads, the tracks already referred to,—575 miles.

The country north of the Ganges has a more than usually liberal share of excellent metalled roads. The main line of communication is the Grand Trunk Road, which traverses the district for 24 miles ; this is crossed at right angles by the road from the river, opposite Mirzapur, to Bhadohi and Jaunpur, and there is also a length of 12 miles from Mirzapur to the Grand Trunk Road at Gopíganj, with a short branch to the Ganges at Rámpur ghát, opposite the latter place. A second class road unites Gopíganj with Konrh, the administrative head-quarters of the parganah, and Bhadohi, with a branch from Konrh to the north-west corner of the district. The Benares and Mirzapur metalled road traverses the centre of taluka Majhwa, and there are about 80 miles of other roads and cart tracks available during the dry season.

The district south of the Ganges is much less favoured in the matter of accommodation for wheeled traffic. There is, indeed, the Deccan road, with its great bridges and passes meant to accommodate a traffic which now seeks other and more expeditious routes. This road merely skirts the district for forty miles, and, but for the stone from the Vindhyan quarries and the heavy wood carts from the Kaimúrs, would be well nigh deserted, so great is the change in trade routes since this road was made, to receive the traffic which formerly came from the Deccan to enrich

¹ Measuring in a straight line from Chunár: the railway has a slightly north-western course with two curves, one between Chunár and Pahári and the other between Pahári and Mirzapur.

Mirzapur, by the laborious and dangerous route *viâ* Hallia and the passes at Dibhor and Kerâf.

The other principal line of trade in the district is from Sargûja and the south through Singrauli to Chopan, and thence across the Son and up the Kewâi pass to Robertsganj. From the latter place three routes are available: one straight northward to Ahraura bazar, and thence to the railway at Ahraura road station and the river at Chhota Mirzapur, or by another line from Ahraura to Chunâr; the second *viâ* Hindnârf, Râjgahr and Murihân to Mirzapur; and the third by Shâhganj and Ghorâwal, meeting the last route at Murihân. Of these routes, the first is blocked for wheeled traffic by the steep inclines of the Sukrit pass and the unbridged Jirgo river at Chunâr; the third by the Belan and other unbridged obstacles between Robertsganj and Ghorâwal; and only the second is available between Robertsganj and Mirzapur for all sorts of traffic, and that not without occasional difficulty. All roads south of Robertsganj, and all the remaining roads of the district, are mere cart tracks, more or less passable or impassable according to the season of the year.

The following table exhibits in a convenient form all the more important roads and routes in the district :—

First-class roads.

Route.	Mileage.	Remarks.
Grand Trunk Road ...	24	12 feet metal. Bridged throughout.
Jaunpur and Mirzapur road...	19	9 feet metal. Bridged throughout, except at Sarsipur nâfâ, 6th, and the Barna river, 19th mile. The former stream is crossed by a metallised incline; the latter is a ferry.
Mirzapur and Gopîganj road,	15	9 feet metal. Bridged throughout. Branch to Râmpur ghât 3 miles.
Benares and Mirzapur road ...	19	9 feet metal. Bridged throughout, except Ganges crossing at Batauli, mile 10, which is so difficult as almost to prevent the use of the road for heavy traffic.
Great Deccan road ...	40	9 feet metal. Bridged throughout, except at Belan river, which is crossed by a causeway impassable during heavy floods. Ascends Vindhya by the Harai pass and the Kâlmûrs by the Katra pass.
Sitâkund road ...	7½	Mirzapur to Ashtbhuja and Sitâkund, continued unmetalled to Allahabad.
Chunâr station road ...	1½	9 feet metal. Bridged. Connects town and railway station.
Civil station road, Mirzapur...	2	9 feet metal. Bridged.
Total, class I. ...	127 $\frac{12}{7}$	

Second class roads.

Route.	Mileage.	Remarks.
1 Mirzapur to Hinduári ...	49	Bridged throughout; raised to 18th mile; pass over Vindhya, metalled. Wheeled traffic possible throughout.
2 Ganges at Mirzapur Khurd to Son river.	49	Partially bridged, unraised. Wheeled traffic possible to Ahraura. Beyond is the Sukrit pass, passable only for pack-animals. This obstacle removed, the road would be passable throughout. The Kaimūr scarp is descended by the Kewāī pass above Markundi.
3 Chunār to Ahraura ...	13	Joins route 2 at Ahraura. Useless for through wheeled traffic, owing to the Jirgo river being unbridged.
4 Chunār to Benares ...	7	North of river. Bridged throughout.
5 Murihān, Ghorāwal, and Robertsganj.	33	Leaves route 1 at Murihān and joins route 2 at Robertsganj. Passable for carts to Ghorāwal. Beyond that place unbridged.
6 Gopiganj to Bhadohi ...	12	Bridged, but not raised. Heavy traffic as far as Konh.
7 Konh to Durgaganj ...	15	Branch of No. 6. Bridged, but not raised.
Total, class II. ...	178	

Third class roads.

Mirzapur to Mirzapur Khurd,	34	Runs parallel to railway. Crosses numerous unbridged drainage lines.
Gāepura and Bijalpur ...	2	Railway feeder-road. Unbridged.
Chunār and Katka ...	16	Partially bridged.
Sultānpur and Mirzamurād...	2	Ditto.
Rāmnapur and Chakia ...	18	Ditto.
Durgaganj and Kālkābura ...	23	Ditto, not raised.
Gopiganj and Suriānwān ...	12	Ditto, ditto.
Deccan road to Tānda ...	5	Unbridged, but pass up Vindhya metalled.
Company Ghāt to Athgaon...	13	Unbridged.
Chedganj to Konh ...	8	Partially bridged.
Total, class III. ...	133	

Fourth class roads.

Route.	Mileage.	Remarks.
Mirzapur to Allahabad <i>via</i> Sítá-kund.	13	Continuation of metalled road to Sítákund, mostly unbridged.
Lálganj and Hallia ...	12	Unbridged, but has a masonry causeway over the Belan.
Drummondganj to Hallia ...	10½	Unbridged; crosses many nálas.
Ahaura to Chakia and Chaiupur, Chakia to Baburi ...	20	Ditto ditto.
Chunár to Rájgarh, Sháhganj and Chitrwár.	7½	Ditto.
Ghoráwal, Korat, Parsúí, and Kota.	45	A stony mountain track for pack traffic.
Kota, Dádhi, Jorakhár, and Kon, Newári to Chopan, Kon, and Bilaunja.	68	Ditto ditto. Ferry over Son. Ascends the plateau by the Kulía Ghát, a difficult bullock track.
Chopan <i>via</i> Manbasa to Sargúja, Hathí nála <i>via</i> Dódhi to Murta, Kon, Urgarh pass, and Pannuganj to Madahapur.	65½	Mountainous jungle track.
Chopan to Gaharwárgaon and Sargúja.	46	Ditto.
Kulwári <i>via</i> Lálganj to Allahabad frontier.	49½	Ditto.
Robertsganj <i>via</i> Pannuganj to Rohásgarh.	23	Crosses the Son and Kaimúrs at Urgarh. The pass is very difficult and laden animals are generally taken round <i>via</i> Chopan.
Jangiganj and Dhan Tulshi <i>via</i> Dig.	53	Jungle track, much frequented, the principal line of southern trade.
Other minor roads and branches,	19	Fair-weather road only.
Total, class IV. ...	32	Beyond Pannuganj a mere mountain track.
Total, all classes ...	78	Fair-weather cart track.
	33½	
	575½	
	1,014½	

There are ten Government encamping-grounds in the district, besides the numerous *paráos* and *bághs*, where people usually encamp, but which are not in any way taken up or reserved for the purpose. Of the first kind there are five on the Great Deccan (Dakhan) road from Mirzapur to Jabalpur. Of these two are at Bhagwán Taláo, 14 miles from Mirzapur, one (civil) 6 acres and 7 poles in area, and the other (military) 38 acres 2 roods and 28 poles. Water is obtainable from two masonry wells and a *kachcha* tank; supplies can be obtained to a small extent locally, and also from Mirzapur, which is 7 miles distant. The third encamping-ground is at Lálganj, 22½ miles from Mirzapur, and is 10 acres 1 rood 4 poles in area. There are two masonry wells in the vicinity and water is obtainable also from streams in the rains; supplies to a limited extent can be obtained from the village bázár. The fourth encamping-ground, at Baraunda, 27 miles from Mirzapur,¹ is 3 acres 3 roods 29 poles in area. Close by it flows the Belan, and water can also be obtained

¹ The Route-book makes it 22½ miles.

from a well, but supplies are only procurable to a limited extent. The last (fifth) encamping-ground on this road, in this district, is at Katra Pass, 37½ miles from Mirzapur,¹ and is 8 acres and 14 poles in area. The ground is uneven. Close by there are two masonry wells and a stream, and supplies can easily be procured from the bázár at Drummondganj.

There are three encamping-grounds on the metalled road from Mirzapur to Benares, at Sakhaura, Piprádand and Kachhwa, the last 11 miles from Mirzapur. Their areas are 4 acres 2 roods 25 poles, 29 acres 8 poles, and 38 acres 3 roods 39 poles, respectively. There is a masonry well at each of the three grounds, and close by the two first-mentioned flows the Ganges. Supplies at these can be obtained from the Mirzapur bázár, and at the third from the local bázár. On the Grand Trunk Road from Benares to Allahabad, the first encamping-ground is at Katka, 18 miles from Mirzapur, where there is a masonry well. The area of the ground is 34 acres 1 rood 25 poles. Supplies are obtainable from Majhwa, Kachhwa and Mirzapur. The other Government ground is at Sultánpur, and is only 6 biswas or about 27·4 poles in area. It has a masonry well and supplies are procurable from Adalpura and Chunúr.

The following table gives the distances by road from Mirzapur to the principal places of the district. Some of the figures, particularly those relating to the south of the district, must be regarded as approximate only :—

Place.	Distance in miles from Mirzapur.	Place.	Distance in miles from Mirzapur.
Ahraura ...	32	Gopiganj ...	16
Ahraura road station ...	34	Hallia ...	34
Akorhi ...	11	Kachhwa ...	11
Ashtbhuja ...	8	Katka ...	18
Bhadohi ...	21	Kantit ...	6
Baraundha ...	27	Khairwa ...	135
Bhaisaundh ...	43	Kon ...	86
Bijaipur ...	16	Korh ...	19
Bindáchal ...	7	Lálganj ...	20
Chakia ...	44	Mádhó Sinh ...	14
Chedganj ...	10	Mánchi ...	73
Chhota Mirzapur ...	34	Murihán ...	20
Chopan ...	62	Pannuganj ...	62
Chunúr ...	20	Rálgarh ...	32
Drummondganj ...	35	Robertsganj ...	50
Dádhí ...	112	Saktisgarh ...	32
Gáepura ...	12	Sháhganj ...	46
Gaharwárgán ...	112	Sukrit ...	40
Ghoráwal ...	34	Suriánwán ...	31

¹ By the Route-book.

The climate of Mirzapur differs from that of more western districts, chiefly in the decreased tendency to extremes. Except locally as at Chunár, where the bare rocks reflect and concentrate the sun's rays, the greatest heat is somewhat less than the western average; but the actual discomfort is often greater, owing to the fitful and uncertain character of the hot winds. The cold weather is also less marked; the really chilly days being very few in number, and the heat rapidly returning after the middle of February. At the changes of seasons, that is, when the hot weather is commencing, and when the rains are ceasing, fever of a malarious type is usually endemic—a fact probably attributable in a great measure to the wide range of the thermometer during the night, when the people sleep out of doors and without any protection against chills. The rains commence somewhat earlier here than further up-country, usually by the middle of June; but their close is proportionately early, and an interval of extremely hot weather often intervenes between the last rain and the November cold.

No regular meteorological observations beyond those of the rainfall have been taken in Mirzapur. The following statement shows that the average rainfall varies in different parts of the district:—

Rain-gauge station.					Number of years on which average is struck.	Average annual rainfall in inches.
Mirzapur ¹	...	...	...	...	29—31	42 04
Robertganj	...	...	...	...	17	42 88
Chakia	...	...	...	...	17	36 44
Chunár	...	...	...	...	17	39 00
Kourh	...	...	...	...	17	37 58

The mean annual rainfall for the last decade has been 39·53 inches. The details are given for each year and month in the annexed table²:—

	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.
January ...	1·30	...	0·30	1·10	...	1·50	2·60	...	...	0·40
February ...	0·80	0·20	0·20	...	...	2·30	0·40	0·10	1·00	0·20
March ...	...	...	0·30	...	...	0·80	...	...	...	0·80
April ...	0·10	...	...	...	...	0·20	0·30	...	...	...
May ...	...	...	...	0·80	...	0·10	2·50	...	...	0·60
June ...	4·80	0·90	11·30	7·20	...	1·90	0·30	7·50	0·60	5·90
July ...	12·90	20·80	8·90	15·80	21·50	5·60	6·80	9·60	10·10	9·80
August ...	11·80	8·80	17·10	29·10	9·80	6·60	14·00	18·80	3·80	17·00
September ...	12·00	5·90	10·80	8·70	10·00	1·80	4·80	9·70	3·60	1·40
October ...	...	...	1·00	...	2·80	3·00	0·80	2·40	0·20	1·40
November ...	...	...	...	...	...	...	0·60	...	0·30	...
December ...	...	...	...	...	...	0·50	...	...	...	...
Year.	43 50	38 60	49 40	62 70	43 60	24 20	82 60	45 60	19 60	37 50

¹ The average for 17 years for Mirzapur is 41·57. These averages are taken from Mr. Hill's printed tables.

² Kindly supplied by Mr. S. A. Hill, B. Sc.

PART II.

ANIMAL, VEGETABLE, AND MINERAL PRODUCTS.

THE domestic fauna of the district offers little for special remark. The

cattle used in agriculture, except in the rare cases where the more opulent landholders have imported the

larger breeds of draught oxen, are locally bred, undersized and ill-fed. In fact, so poor is the breed that the slightly heavier draught of the improved ploughs recently introduced operates to prevent their becoming popular among the poorer classes. No attention is paid to breeding, nor are any cattle kept specially for stud purposes. The paternity of village calves is generally traceable to the vagrant *sāṁr* (Brahmani bull), an animal usually more remarkable for the sleekness of his proportions and the uncertainty of his temper than for any excellence of stock-getting properties. When we add, to the fortuitousness of his origin, the heavy and common labor which the rains and cold weather bring to the village ox; the insufficiency even then of nourishing food; the almost complete absence, except among the better class of cultivators, of adequate shelter from the heat and the rain; and the more than semi-starvation he has to endure during the hot weather; the only wonder seems to be that the ill-fated beast is as useful and as enduring as he is.

In the hilly portions of the district cattle-grazing is largely carried on, and there is an extensive manufacture and export of *ghā*, both through Ahraura and by the line of the Son. These cattle are kept in village herds, and the range of the greater beasts of prey is well marked by the solidity of the enclosures of thorn bushes into which the herd is driven at night. During the summer months, when forage is scarce, thousands of cattle are driven away to the pasture lands of Sargūja and the Mainpat. The price of an average pair of indigenous oxen is about Rs. 25.

The local breed is replaced, by all who can afford it, with imported varieties. Those known as *purbi*, from the neighbourhood of Janakpur in Behār, are greatly prized for the plough. The *deoha* breed, from the Ghāgra country, are also a good deal imported, and "Damoh" bullocks from south Allahabad, Banda, and the Central Provinces are largely purchased at the cattle mart of Karma in the Allahabad district, and are specially esteemed as pack cattle. A local saw runs thus:—

जोति पुरबी लादे दमोह । हेंगा के जो देवहा होइ ॥

"The *purbi* for the plough, the *damoh* for the pack, and the *deoha* for the clod crusher." The average cost of a *deoha* or a *damoh* bullock is about Rs. 25, and that of a *purbi* a little more, or about Rs. 27 to Rs. 30.

Buffaloes are largely used both for pack work and draught, and also, though less usually, in the plough. The milk of the cow buffalo is very largely consumed, and is the source of most of the ghee which comes to the bazars. The price of an ordinary bull buffalo will seldom exceed Rs. 12 or Rs. 15; but the cows, when good milkers, will occasionally fetch as much as double that sum. On the whole the buffalo of the district is a better-bred animal than the ox, and some really fine specimens may be occasionally seen employed in the haulage of stone from the quarries.

In horses the district is as poor as in cattle. Nothing is locally bred but the indigenous *tattā*, a very weedy and misshapen animal; and even those who aspire to the possession of a larger beast are usually content with the commonest and coarsest sort of country-bred to be picked up at Batesar or elsewhere. Ponies sell locally at from Rs. 12 to Rs. 15. Horses are much more expensive, and for an animal which a European judge would pass as at all decent, a price about double that prevailing in the horse-breeding districts of the west will be asked.

Goats and sheep are largely kept. The former are the more valuable property, as, in addition to the price of the milk during life, the flesh as well as the skin is saleable after death. Sheep are not eaten much; and the *gadaria* looks for his profit to the wool and skins and the fee in kind he receives for penning his flocks on land for the sake of the manure. The average price of goats is about Rs. 2; sheep fetch about Rs. 1-4-0 each. Hides and skins are locally sold at about Rs. 2 for a buffalo's hide, Rs. 1 to 1-8 for a bullock's or cow's hide, and about four annas each for sheep and goat skins.

Elephants are kept by a few of the leading zamindars and there are few camels also; but the greater part of those used in the cold season are imported from other districts.

Cattle disease is generally more or less prevalent in the south of the district. The people distinguish two varieties. The first, which is most virulent, is probably the true rinderpest. It is believed by the natives to be identical with the small-pox which attacks mankind, and is known by the same name (*chechalo*). It is most prevalent in the hotter months of the year, when the poor condition of the animals renders them peculiarly obnoxious to infection. The percentage of mortality is very high; and native skill has not devised any remedies except those of a religious or semi-religious nature. The second variety is the "foot and mouth disease" (*kháng, khángwad*). The symptoms of this complaint are sores

on the feet, with swelling and ulceration of the mouth, accompanied by a discharge. There is also total loss of appetite, febrile symptoms and rapid and laboured breathing. The treatment advocated by the rural cattle-doctors is to apply lime to the feet, to foment the mouth and surrounding parts with a hot decoction of the bark of the palás or dhák (*Butea frondosa*), and also occasionally to make the cattle affected stand in pools of muddy water.

The increase of cultivation, and the constant warfare, waged both with rifle and matchlock, has much restricted of late years the

Wild animals.

range of the larger beasts of prey, and it would seem as if in a very few years it will be almost as strange to meet a tiger north of the Son, except in the preserves, as it would be to renew the Emperor Baber's experience of big game under the walls of Chunar.

Still the district may yet be described as a favourite haunt of greater game. Tigers still inhabit the preserves of Chakia

Tigers.

and Saktisgarh, and are fairly numerous over the whole country south of the Son. Elsewhere, except perhaps in the gorges of the Kaimirs on the Rewah boundary, they appear to be merely occasional visitors.

The leopard, the *tendua* of the natives, a name which seems to include several varieties of great cats, is probably as common

Leopards.

as the tiger, though he figures much more rarely among the spoils of the chase.

The hyæna (*H. striata*) and the lynx (*Felis caracal*) are seldom seen

Hyænas, &c.

on account of their nocturnal habits, but both occur,—the former commonly where the country suits his habits,—and many a nocturnal depredation is put down to their door.

From the tiger and his congeners one naturally turns to the bear, the most formidable among the remaining denizens of the forest. This is the Indian, or, as it is sometimes called, the sloth bear (*Procheilus (Ursus) Labiatus*,

Bears.

Blainv.) Its distribution is strictly limited to the plains of India and Ceylon. It is specifically distinct both from the Himalayan bears and from their Burman and Malayan congeners. By naturalists generally it is considered that the Indian bear cannot be regarded as belonging strictly to the genus *Ursus*. The fact that it has only four incisors in the upper jaw, together with its large and powerful claws, its long and mobile snout and some of its habits, serves to separate it from the true bears, and accordingly it is classified in a genus or sub-genus by itself. The coat is long and shaggy, and black throughout, except the muzzle (which is of a dirty white colour) and a white V-shaped mark on

the chest. It is an awkward, bow-legged^a looking creature, but nevertheless can cover the ground at a very fair rate when pressed. It is found chiefly in the vicinity of rocks, rather preferring a crag almost bare of jungle, in the crannies of which, or in holes which it scrapes for itself, it resides for the greater part of the year. Its food is somewhat varied. Though deriving the greater part of its sustenance from vegetable products, such as the fruit of the various species of fig, the wild plum (*Zizyphus jujuba*), the flowers of the mahúa, the sugarcane, &c., the bear will eat with avidity white-ants, the larvæ of various insects, and honey. If bears exist in any tract of country, the traces they leave, in the shape of holes they dig (often in the hardest ground) in search of white-ants, and the marks of their claws on the trunks of trees in the fruit season, are usually numerous and unmistakable.

Wolves are found over the whole district, but are much oftener heard of than seen. In the south the kogi or wild dog (*Cuon rutilans*) hunts the jungle in packs, while the jackal and fox are as abundant as usual.

Of deer there are the sámbar (*Rusa aristotelis*) and the chital or spotted deer (*Axis muoulatus*), both common throughout the jungle-clad hills of the south and east of the district. The *Axis porcinus*, or hog deer, has been met with, but rarely. Among antelopes the usual species, the nilgai (*Portax pictus*) the black-buck (*Antelope bezoartica*) and the chikará or ravine deer (*Gazella Bennettii*) are common, and the four-horned antelope (*Tetracerus quadricornis*) is occasionally, though much more seldom, found.

The wild boar is tolerably common, particularly along the northern bank of the Ganges, where patches of grass jungle afford excellent cover, and in the river itself the Gangetic porpoise is abundant. Of smaller beasts there is the usual variety which go to make up the four-footed population of the plains and jungles of the province.

Amongst birds, all the common indigenous species both of field, forest, water and the water-side are found; and most of the migratory species are occasional visitors. A few of the rarer sort are occasionally met. The great Indian bustard is still found on the bare uplands of central Mirzapur, and large quantities of pea-fowl and jungle-fowl enliven the southern hill-sides. But as a rule game birds are very scarce, and aquatic species particularly so.

Of fish the Ganges affords the principal supply. About twenty species are enumerated by the fishermen as edible. Nearly all, however, are known by local names, and with the exception of the rohu (*Labeo rohita*), the tengri (*Macrones tengara*), the chhlwa (*Aspidoparia morar*), and the bām or eel (*Anguilla bengalensis*), their identification is difficult. The mahāser without doubt occurs in the Son and its tributaries, and, if report is to be trusted, in the Belan also. Oil is extracted to a limited extent from fish, chiefly from the varieties of rohu, but the industry is not an important one.

All the usual methods of fishing are adopted as occasion best serves. Nets of many shapes and names, rods and wicker-work traps of various sorts are all used, and in the shallower *jhils* wholesale captures are made by running off the water. In some parts of the district poison is resorted to. Leaves of the *beri* and *tend*, or the sap of the *sihaur*, are thrown in the evening into small *jhils* and ponds or the pools left in the course of a partially dried-up stream. In the morning the fish are found stupefied by the poison and are captured without difficulty. A similar effect seems to be sometimes caused by sudden and violent rises in the river, when myriads of fish, often of species strange to the local fishermen, are found helplessly floundering on the surface, and are eagerly seized on by the poorer folk on the banks.

There appear to be about a hundred fishermen in the district who live solely by this occupation. Besides these, however, numbers of boatmen and others fish as an occasional pursuit. The principal fishing castes are Mallāhs, Kewats, Khatiks, Binds, Pāsīs, and Gonds. Larger fish sell at from 1½ to 2 ānas a ser, while the smaller and coarser sorts fetch at most about half that price. At least two-thirds of the population appear to be occasional consumers of fish, but only a few rely on it as their principal diet.

Snakes are numerous. Of the thanatophidia the cobra (*Naja tripudians*) in several varieties, two species of karait (*Bungarus*), the *Daboia*, and one or two other vipers, are best known. The hamadryad is said to occur on the hills, but this is uncertain. Amongst non-poisonous snakes the dhāmin (*Ptyas*) is the commonest in the plains, and the various kinds of tree snakes are those most frequently met with on the hills.

Of other reptiles we have the two crocodiles, the *magar* and the *gharidl* of the natives, the latter by far the most common; the Gangetic tortoises (*Trionyx* and *Chitra*) and other chelonians, to which is given the general vernacular

name of *dhor* ; a large monitor lizard (*go-samp*) is seen occasionally ; and the usual smaller varieties.

A list of the principal trees occurring in the district includes all the commoner varieties which shade the plains of Northern India, for which the Basti¹ and other lists may be consulted. In addition the vernacular lists give the following :—

Name in vernacular.	Botanical name.	Name in vernacular.	Botanical name.
Belsundha ...	...	Kamrakh ...	<i>Averrhoa Carambola.</i>
Dhāman ...	<i>Cordia Macleodii</i> or <i>Grewia Vestita.</i>	Khinūī ...	<i>Morus (sp.)</i>
Dhanbahār ...	<i>Toddadia aculeata.</i>	Kūla ...	<i>Sterculia urens.</i>
Dhira ...	...	Parsidh ...	<i>Hardwickia binata.</i>
Dhu ...	<i>Woodfordia floribunda.</i>	Phalsā ...	<i>Grewia asiatica.</i>
Gopāli ...	...	Salai ...	<i>Boswellia thurifera.</i>
Kait ...	<i>Feronia elephantum.</i>	Sānun ...	<i>Ougeinia dalbergioides.</i>
Kakor ...	<i>Zizyphus xylopyra.</i>	Thauta or bakli ...	<i>Anogeissus latifolia.</i>

Many of these names are probably local and some perhaps aliases of more familiar trees. The absence of detailed scientific examination of the Mirzapur forests makes their identification a matter of difficulty. Nor are the forests

such as to invite much attention. A vast area on the more accessible flanks of the hills has been reduced to a miserable scrub-jungle, by the ruthless and shortsighted practice of felling every tree which could yield a saleable pole, or even give a profit when carried to Mirzapur or Benares for firewood. Only in the preserves and in the remoter portions of the hill country is timber permitted to attain even an average growth. As to these portions, the remarks of a forest officer² who visited them in 1869 are still applicable. He says, referring more particularly to the Dúdhī woodlands, which are, however, typical of the whole south of the district :—"In the northern half of the parganah no forests of present or prospective value exist. The principal jungles, of which there are a great many, are composed of salai (*Boswellia thurifera*), mixed with thorns and a few dwarfish trees. The sāl patches are confined to the hollows, and fringe the sides of the villages with trees of small, dwarfish and knotty growth. I saw no trees above 20 feet in height and a few inches in circumference ; most of them appeared to be of mature age, flowering freely, and with invariably the heart of the stem decayed. I should certainly not think that these forests would ever get better by conserving, as there is undoubtedly no soil for their nourishment. I, however, observed that numbers of the larger trees

¹ Gaz., VI., p. 583.

² Vide Selections from the Records of Government, North-Western Provinces, second series, Vol. II., p. 215.

had been cut and carried away as poles, and very extensive operations have been carried on, at some time or other, in girdling towards obtaining the resin. These facts would tend to the inference that by protection better results might be hoped for; but I am firmly convinced that very little ought to be expected from these jungles under any circumstances, because other forms, such as the *Pentapteras*, *Terminalias*, *Conocarpus*, *Lagerstræmia* and *Naucleas*, which are usually associated with the sál, and with it produce wood of large size elsewhere, are here mere stunted largish shrubs, flowering and seeding freely, as plants usually do when arrived at maturity. In the southern half of the parganah the forest prospects are better. Here the principal sál tracts are confined between the Kanhar nadi on the east, and a tributary of the Rehand, the Bichhi nadi, on the west. Within this tract, which is upwards of 300 square miles in extent, I saw several sál forests, some of them of large extent, containing what appeared to me to be trees likely to arrive at the fair average size of a second class tree. Beyond the immediate vicinity of village clearings, where the trees have been protected for shade, I did not see in the forests a single tree of any size, but numberless promising-looking saplings, or what look like saplings, but which are really trees well advanced to maturity. These, if protected, would no doubt produce in time timber of a small but very useful kind, and that, too, in very fair quantities.

“At present there is great destruction to the existing forests by the system of girdling to procure the resin, and clearing large patches, by felling the timber and then burning it, for cultivation * * * * *. Besides sál there are no other valuable woods except one, which is just now very rare—viz., *Pterocarpus marsupium* (bijasál), a tree of which I saw measured 8 feet in girth and 30 feet to the first branch. The wood is much sought for, and, consequently, mature trees have disappeared. Here and there in favourable localities I observed young trees coming up freely. The *Pentaptera tomentosa* and *Pentaptera glabra*, with such species as the *Conocarpus latifolia*, *Lagerstræmia parviflora*, with *Terminalias*, *Diospyros*, &c., were also observed, some of them attaining along the course of the streams a fairly considerable size. Bamboos of a good size and type were met with in suitable localities, and are of great value to the jungles, being one of the most useful as well as the most extensively imported articles from the forests.”

To these remarks may be added the occurrence almost everywhere in south

Catechu.

Mirzapur of the khair (*Acacia catechu*), from which the well-known dye-stuff is produced. This would be, with its graceful and feathery foliage, one of the commonest trees, were it not

again for the short-sighted greed, which fells every tree as soon as it has produced even two inches of heart-wood, from which alone the dye is obtained. The manufacture of catechu is carried on locally by bands of workmen, mostly from a distance, who encamp by the side of some stream which will afford sufficient water, and work during the whole cold weather, or until the water fails. To obtain the dye the heart-wood is cut into small chips, and these are suffered to simmer for many hours in earthen pots over a slow fire. The decoction so obtained is concentrated by repeated boilings until a little solidifies on cooling. It is then poured into moulds dug in the ground and lined with wood ashes, and on cooling is packed for the market, which is usually Ahraura bázár. The quality of the drug, as may be imagined from the immaturity of the timber and the crudity of the process, is very inferior.

The remaining forest products are stick-lac, which is collected from other forest produce, many trees, but preferably from the *kásam* and the stick-lac, gums, &c. *palás*; gum, called *dhúp*, to obtain which thousands of *sál* trees are annually girdled and destroyed; the varieties of myrobalans obtained from the *donla*, the *bahera* and *harra* trees; *bagai* and other fibres; and lastly, *tasar* silk, the worms producing which find their favourite food in the foliage of the *ásan* tree.

It follows from the above description that timber of good quality is hard to procure in Mirzapur. The forests cannot be looked to for a supply, and in the plains the shisham (*Dalbergia sissoo*), though common enough, rarely attains more than the most medium size. Even of common wood, such as mango, a scarcity is beginning to be felt, and prices rule, in most cases, nearly double the quotations of ten or fifteen years ago.

Turning from the forest to the field, we find within the district every variety of cultivation, from the highest farming within the skill and means of the Indian husbandman to the rude forest clearings, where year by year crops are raised on fresh areas, amid the charred trunks and scattered ashes of the wasted trees. There is consequently as wide a diversity of crops. The principal staples of the *kharrif*, or autumn harvest, are rice (*Oriza sativa*), joár or jondari (*Holcus sorghum*), bájra (*Penicillaria spicata*), arhar, (*Cajanus flavus*), maize (makka or makai, *Zea mays*), sugarcane (*ák*, *Saccharum officinarum*), indigo (*níl*, *Indigofera tectoria*), and til (*Sesumum orientale*). In addition to these, we have cotton (kapás, *Gossypium herbaceum*), the millets kodon (*Paspalum frumentaceum*), marúá (*Eleusine coracana*), sáwan (*Oplismenus colonus*), kákun (*Panicum Italicum*), and mihri (*Panicum psilopodium*), of which

sāwan is the most important in the plains, and kodon—which is almost always the first crop in newly reclaimed lands—in the hill-country. Among pulses, urd (*Phaseolus radiatus*) and its congeners, moth (*P. aconitifolius*), and mung (*P. Mungo*) are most commonly seen, and the list is concluded by hemp (san, *Cannabis sativa*), patwa (*Hibiscus cannabinus*), and kulthi (*Dolichos biflorus*), the “horse gram” of Madras.

The spring or rabi harvest has, for its principal crops, wheat (gehun, *Triticum vulgare*), barley (jau, *Hordeum hexastichon*), gram and of the spring harvest. (chana, *Cicer arietinum*), pease, (kerāo, mattar, *Pisum sativum*), opium (post, *Papaver somniferum*), tobacco (tam-bākū, *Nicotiana tabacum*) and linseed (tisi, alsi, *Linum usitatissimum*). Other crops, less frequently met with, are mustard (raī, sarson, *Brassica campestris*), lentils (masūr, *Ervum lens*), safflower (kusum, *Carthamus tinctorius*), and kesāri (*Lathyrus sativus*).¹

In both harvests much land is occupied by mixed crops. For instance Mixed crops. *arhar* is mixed with *jōār* or *bājra*, and, not unfrequently, with some of the smaller pulses as well. Maize, too, is rarely grown alone. Cotton almost invariably has *arhar* for a companion, and indigo is not unfrequently sown together with *arhar* or *bājra* according to the season. Among the rabi crops, wheat and barley (*gojāi*), wheat and gram (*gochndā*),² barley and gram (*jauchni*)³ and barley and pease (*bera*) are of the commonest occurrence. Linseed is seldom sown as a sole crop in the Gangetic portion of the district, but almost always as a border, with the idea, it is said, of keeping off stray cattle from the principal crop. In the hills, however, linseed is frequently sown as a sole crop; or mingled with gram or *masūr*, in land which is considered too good for *kodon*, but not rich enough for cereal crops. Mustard is always sown as part of a mixed crop; and its superior hardiness in untoward seasons has earned for it the name of the *zāmin* or surety, that is, the crop to which, at all events, the husbandman looks for some return for his labour. What little safflower is grown is always as a border to other crops; and *kesāri* is almost invariably sown in rice-fields, and left without further attention to ripen when the rice has been cut.

Detailed statistics of the area under each description of crop are not procurable. The district being permanently settled, Crop areas. the usual annual statements are not available, and the wide divergence of such estimates as are made sufficiently shows how

¹ Various called *kesāri*; *dāl* is the name of any split pulse grain, but among the people the double word *kesāri* (or *khesāri*) *dāl* is commonly heard as the name for the plant itself.

² i. e., gehun-chana.

³ i. e., jau-chana.

little they are to be trusted. It may, however, be safely said that rice covers fully a third of the total *khartf* area; while *joár* and *bájra* are next in importance. Of the *rabi* the wheat and barley together make up considerably more than half, and the pulses and oil-seeds probably about one-eighth each. The area under opium was, in 1881-82, 4,100 acres. The usual vegetables, both indigenous and acclimatised, are grown; and in the neighbourhood of Ghoráwal the raising of *pán* is an extensive industry.

There is little to be said about the various crops that is not already to be found in various foregoing notices. But two crops, as occurring more largely in this district than elsewhere, may be noticed.

The first is *mijhri*. This seems to be confined to the Vindhyán plateau.

Mijhri.

It is a grass with a branching head, not unlike very diminutive oats, bearing a very small grain. It is cultivated in the poorest country, growing on much the same land as *kodon*, and appearing to get on with less moisture. Sown in Bhádon (August-September), it is reaped in Aghan (November-December). In a fair season, two sers of seed to the bigha is expected to produce a little over two village maunds of grain; but the outturn is very precarious. A special feature in this crop, according to local report, is the large proportion of cleaned grain to husk. *Mijhri* is largely used as food by the cultivators themselves, but there is no export; and it is not found for sale in any but the most remote rural bázárs.

The other crop to be specially noticed is the *kesári*, which has the reputation of being a most unwholesome and baneful food.

Kesári.

Wherever *kesári* is grown and consumed, a very large proportion of the population will be found suffering from a progressive paralysis of the lower limbs. There is little doubt that the *kesári* is to blame, although some observers have been inclined to attribute the disease to climatic causes, such as the dampness of the soil and humidity of the air. But it is not found that a similar effect is caused by the same climatic conditions in a more aggravated form, as in the Taráí; nor is the disease attended with a loss of procreative power, such as was noticed as one of the symptoms that followed the fevers arising from over-irrigation in the Doáb districts. It seems strange that the population should persist in the production and use of a food they know to be a poison. Poverty, apathy, and fatalism seem to be the chief reasons. They must eat something, and *kesári* serves when everything else fails, and grows in situations where other grains will not grow. It requires no labour and no care. It is sown broadcast with the rice, and left to grow alone when the rice is cut. Some men seem impervious to its effects and each

consumer trusts that he is of the happy number. Mixed with other food its peculiar effects seem to be avoided or mitigated. Kesári is unfortunately largely used in payment of food wages to labourers. The same grain is grown largely in the Sháhábád district on clay soils, especially on the variety known as *kharail* or *kewál*, which has a greyish black tinge. It is also the great leguminous crop of the Gaya district. The grain is split to make *ddl* and the flour is also cooked in oil or *ghí*, the preparation being called *bajká*.

The subject of agricultural operations is one which has received very full illustration in many of the foregoing memoirs of this series, to which reference may be made for a general view of rural husbandry. It is not proposed here to go over the ground again, but merely to note such points of local interest as seem to specially concern this district.

Agricultural operations. The first point that arrests our attention is the richness of the local nomenclature of soils. The general aspect of the soil of the district has already been indicated. The experience of the practical husbandman, however, has led to far more minute subdivisions and to distinctions which, important as they doubtless are to the grower of crops, are not always very clearly evident to the casual observer.

Nomenclature of soils. Thus we have in the northern portion of the district among others the following :—*Balud*, *gúrmata*, *karáil*, *gobará* or *tari*, *pahári*, *aktahi* and *úsar*. *Balud* is the name given to the slightly sandy but very fertile soil lying close to the village site. It must not be confounded with *baluhi*, a soil consisting chiefly of sand, which produces next to nothing. *Karáil* is the same as the *matiyár* of other districts, and *gúrmata* corresponds to the better known *doras* or *domat*. Alluvial or annually inundated lands, although the soil differs in no respect in composition from the foregoing, go by the special name of *gobará* or *tari*. *Pahári* is, as its name implies, the light sandy soil of the hills; *aktahi* is poor land abounding in *kankar*; while *úsar* is too well known to need further mention, beyond remarking that the short grass which an *úsar* patch produces in the rains is said greatly to increase the richness of the milk of the buffaloes which graze on it.

Further south, on the Vindhyan table-land, we find the *balud* is usually called *sikta*, and is the most prized of all soils. The wet clay which grows nothing but rice is *dhánúsar*. **On the central plateau.** The name *gúrmata* is applied in a wholly different sense to the poorer varieties of the *pahári* soils, which are also known as *datta*. Then there is a variety known as *telogra* or greasy land, where the surface moisture imparts an oily appearance to the clods.

Crossing the Son, we are introduced to an entirely new nomenclature.

South of Son.

In the cultivated basins of the south the husbandman loves best the rich friable black alluvium he calls *keval*, the débris of the gneiss and limestone rocks, from which he gets his best crops of rice, barley, and gram. Next comes the lighter-coloured earth variously known as *dúdhid* (milky-coloured), *parki-píth* (dove-coloured), which contains a smaller proportion of clay than the *keval*, and is well suited for cereal crops, though not for rice. The inferior qualities are known as *bal-sundar*, a sandy soil needing much rain, but in good years giving crops of rice, *til*, *urd*, *kodon* and cotton; *lál-matti*, a red earth like the *pahárl* described above, which produces little but a poor crop of *mijhri* and *til*; and *charak patthri* or *chhirak patthri* (stone besprinkled), which is a poor soil, full of stones and pebbles, and needing heavy rain to make it capable of producing even moderate crops of maize, millets or pulse.

With reference to position the village lands are called, the nearest *goenr* or *uttam*, those midway *maddhim* or *majhiúr*, and the farthest away, variously, *nikisht pálo*, *dúr*, *siwán*, and occasionally *gurtara*.

In the south we have again a totally different nomenclature of position. There *kola* or *kolia* corresponds to the *goenr* or land near the homesteads, which, being constantly manured, is capable, unlike most of the southern land, of giving both a *kharíf* harvest of *sdwan* or maize and a *rabi* of barley or mustard (*sarson*). Beyond this is the *patia*, which gives only one crop. Besides these names we have *bahra*, a synonym for *kidri*, a rice field; *chaur*, the level land bordering on the *bahra*, but above its level; *bagar* and *del*, culturable waste; *dúha* and *kirka*, newly reclaimed jungle; *khárl*, alluvial patches in the bends of streams: and *páol*, an embanked field.

Ploughing has no peculiar features to be noticed. The plough, with its various local names, is the same rude instrument which has come down from time immemorial. The depth of tillage varies from four inches on hard lands to seven in the rich *balud*. With a good pair of *purbi* oxen yoked to the plough, the number of ploughings varies greatly with the different crops, from thirty-five, the average given for cane, to only two for grain and similar crops. The following rude stanzas are often quoted on this subject:—

सैवाहे मूर । मूर के आधे चूर ॥

चूर के आधे जव । जिता चाहो तिता लव ॥

“Plough a hundred times for *múltis* (radishes) and fifty times for *chur* (cane), Twenty-five for barley, and you will get a crop to your liking.”

But the allowance so given is rather theoretical than practical. On the other hand a bucolic proverb running thus—

जात न मानै उरदी चना ।

नीक न मानै अहीर कै जना ॥

"It is no good to overplough *urd* or *chana*, but this son of an Abir cares not for advice—" gives us the opposite end of the scale.

The cattle in villages in the Gangetic portion of the district work from sunrise to noon, or an average of perhaps $5\frac{1}{2}$ hours a day. Occasionally, however, the cattle will work about four hours in the morning and the same time in the afternoon. In the hill country there are usually two yokes to a plough, and each pair work alternately through a day of about nine hours. The quantity of work done varies with the soil and other conditions, but may be taken as from one bigha to a bigha and a half per diem in the *kharif* ploughings, and from 10 to 15 biswas in those of the *rabi*.

The art of manuring is little understood, and the want both of materials and capital, as well as the necessary knowledge, combine to render artificial fertilization an unimportant factor in rural economy. The *goenr* fields receive constant manuring from the habits of the population. Where cattle are abundant, cowdung is used as manure, either by collecting and ploughing-in the *excreta* or by tethering herds on the fields it is desired to enrich. But the demand for this material as fuel greatly diminishes the available supply for this purpose. Sheep are still more commonly utilized by being penned on the land before sowing, and in the case of cane, also about the time the young canes are sprouting. This is, indeed, the most popular and valuable form of manure, and the existence of a hamlet of shepherds (*gadarias*) is regarded as a sure sign of the fertility and prosperity of a village. The payment made for the use of the flocks varies with the locality and the demand, but the average may be put at from 8 to 12 sers of unhusked grain, or about 8 ānas in cash, for twenty-four hours' use of a hundred sheep. The total cost of a full supply of this manure is said to be about Rs. 2-8-0 a bigha. *Gadarias*, however, have been known to combine and obtain much higher rates.

Another common manure is known as *mutār*. This consists of ashes from the village potter's kiln, which are strewn upon the floor of the cattle-sheds, and allowed to remain until thoroughly saturated with the evacuations, when they are removed to the fields. The refuse of the villages, stocked during the idle months and then spread on the fields, usually after being burnt, is another fertilizing agent much in vogue for cane. The village proprietors generally

manage to appropriate not only the refuse of their own dwellings, but that of the hamlets inhabited by their labourers and dependents.

Artificial manures are of course entirely unknown. The rich supply available on the outskirts of cities is still refused by the prejudices of the people. The value of indigo-refuse is, however, keenly appreciated over the limited areas in which it is available.

A kindred subject is that of rotation and fallowing. The advantage of each is understood in a general way; but no scientific system is applied to the one, and the smallness of holdings acts to prevent a more general adoption of the other. The succession of the spring and autumn harvest is in itself a regular rotation, and the village customs render this more complete. Fields from which a crop of cereals, gram, lentils or linseed have been taken are called locally *del*, while those which have produced *jodr*, *arhar*, and some others are known as *masel*. *Del* land is more generally turned to account for a *khari* crop, unless extensive manuring is available, when successive cereal crops are taken off. A *masel* field is allowed to remain fallow all one rainy season and then sown with cereal crops. Again, in every four or five years, *rabi* lands are usually put at least once under *arhar* for the sake of the natural manuring, for which that crop affords facilities. The early rice is usually followed by pease, gram, or lentils, and less frequently by a mixed crop of barley and pease (*bera*). A cane crop is often followed by wheat, for which crop the previous high tillage has fitted the land. The wheat will, as a rule, be followed by a rain crop. In the third year after the removal of the cane the land is said to be *mar* or "dead," and a season of fallow should follow. *Sauan* and maize are often followed by barley; but this, like wheat after cane, is rather double-cropping than rotation, and is only possible with the free use of manure.

In the uplands, a sparse population permits a far freer use of fallowing, which is there, indeed, the only means resorted to for renewing the productive powers of the soil.

Irrigation in the Gangetic portion of the district is carried on by the same methods as in other parts of the provinces. The parganah of Bhadohi is specially rich in masonry wells, particularly in the portions remote from the Ganges, where the permanent water-level is less distant from the surface. The parganahs of Alhaura and Bhūfli are also largely watered from wells. An earthen (*kachcha*) well can there be dug for from Rs. 3 to Rs. 6-8-0. In the stiff clay soils such a well will last for eight or ten years and is sufficient to irrigate a bigha of cane or four

to eight bighas of general crops. Masonry wells are much more costly, owing to the great depth at which the permanent water-supply is found. From Rs. 300 to Rs. 500 is not unfrequently the cost when all ceremonial and other expenses are included.

In the upland-country well-irrigation is almost unknown, being confined to the narrow strip of water-logged country, of which mention has already been made. Elsewhere the wells, as at Hallia, are mere shallow catchment-pits, seldom retaining water throughout the year, and the few wells which are permanent sources of water have been driven to great depths through the solid rock.

Tanks and embankments, especially the latter, are the most usual means for storage and utilization of the rainfall, but as a whole the upland-country may be said to be unirrigated. The streams cannot, as in other districts, be made to part with much of their water for the fertilization of the adjoining land. They are mostly either dry when water is most needed, or run in channels so far below the level of the country that the expense of raising the water would be prohibitive.

The blights and diseases of crops are a constant care to the cultivator, and not seldom to the administrator also. Almost every crop has its own peculiar enemies in the insect world. The *kákun* and *sáwan* suffer from grasshoppers (*phangí*) and an insect called *bánká*. *Sáwan* is in addition liable to be blighted by the occurrence of high easterly winds when the ears are forming. The rice crop is damaged by the *bánká* and the green bug (*gándhí*). The pith of the *jodár* is eaten by a diminutive insect (*kora*). The root of the *bájra* is attacked by a sort of spider (*jhála*), while the spike is often blighted if rain should chance to fall when it is in flower. If the *arhar* escapes the frost, there is a weevil (*bálá*) ready to devour the tender shoots. This same *bálá* is equally ready to attack many other crops, and particularly sesamum, peas, gram, lentils and wheat. *Kodon* is attacked by the same insects as rice, and is, in addition, sometimes choked, over whole acres, by the spontaneous growth of coarse grass known as *agya*. A beetle attacks the *urd* and other pulses. The wheat and barley suffer from smut (*geruí*),¹ blight (*kandí*), and rust (*khaira*), and in dry seasons the tender sprouts are eaten by an insect known as *katua*. Peas suffer from mildew (*dakia*) and from an insect called *dhondhá*, which, together with a large caterpillar known as *bahídura*, attacks also the pods of linseed and gram. A year of

¹ Or *giruí*: a disease of the cerealia in which the plant dries up and assumes a reddish colour. It is caused by excess of winter rains and east wind. In *giruí* the plant turns red and the ear black; in *harda* the plant is yellow and the ear black. Crooke's *Rural Glossary*, page 88.

excessive rain brings quantities of an insect called *māhū*, which makes the mustard its special prey. The greatest enemy of the cane is the white-ant, which is only to be defeated by constant ploughing between the rows; but the grasshopper and a small beetle (*lāht*) also do at times considerable damage. No remedies for these various inflictions are known to rural folk-lore, except the propitiation of Bhawānī or some other tutelar deity. Locusts appear occasionally, but over limited areas and at uncertain intervals.

Religious and superstitious observances are connected with every phase of agricultural life. Before ploughing the cultivator must consult the family priest, who casts for him an augury and names an auspicious day and hour. The ploughs are then repaired, and at the appointed time the cultivator alone, or with his ploughman—if his caste be one of those above manual labour—takes his stick and a *lota*¹ of water, and driving his plough to the lucky corner of the field (which has also been indicated by the priest) makes five furrows in the ground, pours the *lota* of water on the plough, and returns home, speaking to no man by the way. His house-folk, meanwhile, have prepared a meal of curds and molasses (*gūr*), which he must eat the moment he returns; the ploughman also gets a share and is dismissed with a *ser* or two of grain. The stick used must be preserved the whole year, and all quarrels and payments—a somewhat significant conjunction—are to be avoided both on this and the succeeding day. The auspicious day is not always made to fall in the ploughing season. It is sometimes in June, long before a plough can be put into the ground. The same ceremony is, however, gone through, save that the five furrows are replaced by five scratches with a mango twig.

The commencement of sowings is attended with similar ceremonies, ending with the casting of five handfuls of *sāwan* for the *kharif* sowings, and the same quantity of barley for the *rabi*, in the auspicious corner of the field. An observance, which seems to be peculiar to the *rabi* sowings, is that the cultivator's wife fills a small sieve from the baskets of seed-grain, before they go to the field, and reserves this for the propitiation of the family god. And on this day the housewife will give fire or light to no outsider, lest, with the fire, a blighting influence should go out upon the crop.

But of all sowings that of the cane, the most prized and profitable of crops, is attended with the greatest ceremony. The day is kept as a sort of festival, and half a dozen canes and a day's wages are usually given to the labourers. After the cane slips have all been planted, an entire cane, called the "*rāja*," is

¹ The brass vessel carried by all Hindūs.

buried in the centre of the field. Then follows a scramble among the boys employed for the remaining cane slips, and a good deal of rough, good-humoured horse-play. The same evening the women of the house, or hired labourers, if the farmer is of high caste, carry ash-manure to the fields, singing as they go, and on their return receive five pieces of sugar-cake each.

As the crops ripen, the family priest (*purohit*, vulgarly *uprolit*) is again called in to name an auspicious day for the commencement of the in-gathering. After the grain has been gathered and threshed, it is collected on the threshing-floor—in a large heap for the master and in a smaller one, called the *agvár*, from which the labourers' grain wages are paid. Some implement of iron, any which comes to hand, is placed in the centre of the larger heap; a circle is then traced round the grain with cowdung. Two basketsful are then taken out, of which one is set aside for the propitiation of the gods above, and ultimately falls to the officiating Brahman; and the other for the pacification of the *dihvár*, or *genius loci* who is supposed to haunt the village. The latter offering generally falls to the lot of a Kalwár who is called in to pour out a libation of spirit for the *dihvár*, or sometimes to the ploughman who performs the same office. A burnt offering of *ghí* is then made and sundry prayers recited by the family priest, after which the grain is measured, and, having been tithed by the priest and other Brahmans present, is carried home.

The cutting of the cane is preceded by special ceremonies. The date chosen is always the *Deo-uthán ekádasi*, the 26th day of the month *Kártik* (October-November). The inevitable Brahman is called to the field, with rice-flour, turmeric, flowers—materials for a burnt offering (*hom*). Five canes are then tied together, sprinkled first with water and then with the rice flour and turmeric, and presented with flowers. After this the cane is adorned with the farmer's wife's silver collar (*hasukí*) and the burnt offering is made. A bundle is then cut, by way of first fruits, and carried home and eaten. The regular cutting then begins, and is carried on, at intervals, as the mill can work off the crop.

The Brahman reaps a considerable harvest from all these observances. Thus, for taking an augury the lowest fee is a quantity of wheaton flour, or rice and *dal*, with *ghí* and salt sufficient for a day's consumption, and one *ána* in cash, while wealthier people often give much more. Similar fees follow the other ceremonies, and the priest always comes in for a share of the first fruits.

The digging of wells, as an important event in village affairs, has again its peculiar ceremonies. The Brahman augur fixes the most favourable site, and

there is a *kuddri-ká-pújd*, or blessing of the spades, a burnt offering, and a propitiation of the gnome which haunts the place. The Brahman on this occasion receives at least a new waist-cloth (*dhóti*) and a rupee, and the labourers a rupee each. The completion of the well is marked by another similar function, in which there is not unfrequently a great waste of money.

Except where a few of the cultivating castes, such as Kumbís, Koerís, etc., live, the field work is all done by serfs of low caste, such as Kols, Pásís, and Chamárs, employed by the Brahman and Rájput tenant farmers, whom custom does not permit to labour themselves. The remuneration given is little more than a bare subsistence. The zamíndárs persist in regarding their ploughmen and labourers as a sort of chattel, prescriptive seris (*adscripti glebæ*). No more common source of quarrel exists than the enticing away of one farmer's men by another. The zamíndárs contend that their consent is necessary to a change of allegiance, and by the custom of the country it is so. The pay of an adult male labourer is two sers of grain *per diem* when employed. When not employed, an advance is given, to be deducted from subsequent payments. The standard grain is barley. When an inferior grain, such as *kodon* or *kesári*, is given, the allowance is usually a ser more. The regular labourer gets in addition one rupee annually, called his *buda*, a coarse blanket worth perhaps 8 or 12 ánas, one or two of the quaint wide-spreading palm-leaf hats (*kolaun*) worn as a protection from sun and rain, and sometimes a pair of shoes. The ploughman also gets a trifling amount of grain from each field, the total of which may be enough to barter for the renewal of his very limited wardrobe. Women and children employed to weed get a ser of grain a day each. There are very seldom any cash payments beyond the annual rupee. What little in the way of clothes, additional diet, tobacco, salt, etc., is needed, is obtained from the bania by barter of a portion of the grain wages. A ser of barley, representing about 10 chhattáks (20 oz.) of flour, is considered a full day's meal for an adult male.

The foregoing scale is that current in the thickly-peopled Gangetic country; further south, where the supply of labour is not equal to the demand, the labourer is better off and more independent. The remuneration there¹ is two and a half village maunds² of *kodon* at the beginning of Asarh, with a rupee, a blanket, and an umbrella hat; a percentage of the produce of the fields ploughed; two village bighas of arable land, with a patch of garden round the house; and a daily wage, when actually working, of four village sers³ of grain.

¹As given by the manager of the Barhar estate. ²A village maund is two-fifths of the standard maund (82 $\frac{2}{3}$ lb.) ³A village ser may be somewhat at more or less than the standard ser of 2 $\frac{2}{3}$ lb.

In addition presents are expected at sowing, reaping, and garnering of the crops. The rates for women and children are also proportionately higher. The labourer in the south is thus fairly well-to-do.

In the cane harvest wages run much higher for a time in consequence of the competition which then exists. The general tendency of wages all over the district has of late years been upward; owing chiefly to the increasing number of labourers who now break through old prejudices and go long distances in search of employment on railway construction and other works.

Famines and scarcities.	Local tradition tells of serious suffering in the northern parts of the district during the great famine of 1783, but no records of the extent or magnitude of the trouble exist. On
1783.	no subsequent occasion has anything more than a
1864.	severe and partial scarcity existed. In 1864 the rains were so scanty as to cause the loss of nearly all the rice crop, and when, in the following year, the seasons were still unpropitious, and the rice again in great part failed, much distress arose, and it was found necessary to suspend above one-fifth of the revenue demand. Some seasons of prosperity, however, followed and the cultivators mostly recovered their positions.

1868-69.	In 1868, there was again considerable failure of crops and sharp suffering over the whole district, amounting in some of the southern parganahs, where matters were aggravated by the wildness of the country, the poverty of the people, and the absence of markets and good roads, to actual famine. The rains apparently began in the first week in June. An interval of drought ensued between the 16th June and the 13th July, and although showers then fell heavily in parts of the district, great apprehensions were entertained for the indigo, rice, and <i>jodr</i> crops. On the 17th July more rain fell, and the harvest, with the exception of the <i>jodr</i> and <i>bájra</i> , was considered safe. But the seasonable weather, which had been so gladly welcomed, lasted only till August 5th, when another interval of drought, accompanied by parching west-winds, set in. Twenty days of this sufficed to destroy the rice crop, and the rest of the <i>khari</i> was on the verge of destruction. It seemed as if famine could not be avoided. But on the 14th September rain fell all over the district. Some of the November crops, such as <i>bájra</i> , lesser <i>jodr</i> , <i>máng</i> , <i>moth</i> , and <i>til</i> , were saved; the <i>rabi</i> sowings were greatly benefited; but the rice, the staple crop over a great area of the southern parganahs, was gone; and the <i>rabi</i> crop depended almost entirely on the occurrence of cold-weather rain.
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In January, it was found necessary to undertake large relief works in Mirzapur tahsil, and to make private arrangements with merchants to supply grain, the points at which the workmen were collected being absolutely without food. The works were chiefly the construction and improvement of roads. A road from Lalganj to Ghoráwal was entirely reconstructed for a length of 34 miles, and a new line from Drummondganj to Hallia was laid out and made practicable (at the time) for wheeled traffic, the land being given without compensation by the zamindárs. The other works were chiefly along the line of the great Dakhan road. Altogether, between January and June, a daily average of about 3,460 persons were at work; the monthly averages ranging from 2,443 in January to more than 4,500 in March, when the distress was at its height. The works continued open for 181 days, and 623,306 daily tasks were done, at an average cost per head of 1 ána 4 pies, or Rs. 54,878-9-7 in all. These rates included the expenses, amounting to nearly Rs. 5,500, incurred by Government for carriage of grain and sale below market-rates. A moderately efficient standard of labour appears to have been exacted, the cost of earth-work ranging from Rs. 5-1-7 to Rs. 6-1-8 per 1,000 cubic feet. In the middle of July it was found necessary to re-open the works again, and they were not finally closed until the 24th August, when heavy rain had fallen and a demand for agricultural labour again sprung up.

In addition to the works in the Mirzapur tahsil, the sum of Rs. 7,500 was spent in purchasing and sending grain to Chopan and Dúdhí, where it had been reported that even the great landholders' (*ildakadrs*?) granaries were empty. All but about Rs. 80 of this sum was, however, recovered by the sale of the grain. There were also relief works at various places in the south, such as roads from Chopan to Kon, Chopan to Singrauli, tanks at Robertsganj and Awáí bazar in Dúdhí, and so forth. The total charges amounted to about Rs. 1,10,000, of which about Rs. 45,000 was adjusted against local funds and the remainder debited to Government. No organized poor-houses were found necessary, but the sick and aged received shelter and rations wherever there were gangs of workmen.

It was a noticeable fact, and one which accords with the experience of scarcity in similar tracts elsewhere, that the hill people south of the Son hardly anywhere came down for relief. The jungle itself is their great store-house, and in its fruits and seeds, leaves and roots, and even *fungi*, they have resources unknown, as they are inaccessible, to the people of the plains.¹

¹ For an account of some of the jungle products used as food *vide* Journal Asiatic Society Bengal, Vol. XXXVI., page 37.

In 1873-74, scarcity was again felt, though not by any means to the same extent as on the former occasion. This scarcity was the culmination of a series of disasters which had befallen the crops in 1872 and 1873. The *rabi* in the spring of 1872 was much below the average; the yield of the *khari* of the same year, in the Ganges valley and the uplands to the south, nowhere exceeded an eight-*āna* crop, and in some parts was less. No rain fell from September 20th, 1872 to July 7th, 1873, and, in consequence of the drought so produced, the *rabi* crops of the uplands, and also those of the Ganges valley, were a disastrous failure, the former being entirely unirrigated, and the latter in the same condition, except in the immediate neighbourhood of irrigation wells. It was estimated that nearly 44,000 cattle perished in the hot weather for want of fodder and water, and great distress prevailed in the south, to alleviate which relief works were carried on in Barhar and Dūdhi. The grain crops were nearly exhausted, and the district was thus ill-adapted to bear the calamity of another bad season. Bad, however, it was. The rains of 1873 began late in July and ended in the middle of September. The fall was uneven and was received chiefly in July. There was consequently great damage to the crops, especially to rice and *kodon*, the staples in the south, where the average yield was little more than one-fourth of an ordinary harvest.

There was much distress, though actual famine was confined to the upland country. Relief works were opened, in November, on the part of Government in Upraudh and Dūdhi, by the Kantit estate in Saktisgarh, and by the Barhar estate (in the parganah of that name) in Agori and Kon. A partial mitigation of the distress resulted from the unexpectedly favourable outturn of the *rabi* of 1874, due to rain at the end of January. The relief works in Barhar and Agori were closed on the ripening of the *rabi*, but it was found necessary to continue the remainder till the rainfall in June. Takāvi advances were freely given for the purchase of seed, grain and cattle; and grain was collected and stored at Dūdhi, Kon and Robertsganj. The total expenditure upon relief works was about Rs. 27,000, which was borne in almost equal shares by Government and the Court of Wards' estates. A further sum of Rs. 21,000 was expended in takāvi advances and a large sum in grain, but both of these amounts were subsequently recovered. The expense incurred was somewhat enhanced by the necessity, which will always exist in a famine in South Mirzapur, of opening numbers of small works, each in the heart of a badly-distressed tract. The total attendance at all the works was about 284,000, or a daily average of a little over 1,400 souls.

The great scarcity of 1877-78 was only slightly felt in Mirzapur. The rainfall was, although much under the average, sufficient to save the crops. There was fodder for the cattle and, though prices were high, food was procurable throughout the winter. The people in some parts showed signs of distress in June, 1878, and, later, when the rains held off. At one time the people in Dúdhí were on the point of severe distress, but timely showers at once furnished the labouring poor with work and, after the first week in July, all signs of severe want gradually fell away. A relief work was opened in one of the Dúdhí villages for three days in June, employing 281 labourers; and another was started on the Murihán road, which, however, was immediately closed. The *khariif* harvest of 1878 turned out well, and the people were again placed upon their normal footing.

The mineral products, which could be mentioned as occurring within the rock-area of the district, would form a long and varied list. But, in the present state of communications, only the limestone and the building stones are of commercial importance. The limestone production is not, however, from the best beds, lithologically speaking. These, which lie among the lower Vindhya's in the Son valley, are cut off by their distance from the Mirzapur market: while the wants of the Son country are supplied by more convenient quarries lower down the course of the river. A considerable import of stone lime is, however, carried on by way of the Dakhan road; partly from kilns in the Mirzapur Kaimúrs, and partly from sources in the top members of the upper Vindhya's beyond this district. A very fine lime is also burnt from the stalagmite deposits below many of the falls over the Rewah and Kaimúr escarpments. The usual selling rate of lime at the kilns is about 20 maunds (14 cwt. 78lb.) for the rupee, while the rates current in the Mirzapur bazar are for *kan'kar* lime about Rs. 30, and for stone lime from Rs. 47 to Rs. 124 the hundred maunds (2 tons 13 cwt. 54lb.), the latter rate being that for *bari*, the fine lime used for chewing with *pán*.

The limestone trade is at most insignificant, but the building stone is much more important. The quarries of this district, like those situated at intervals along the whole northern face of the Kaimúr plateau, where communications are available, supply stone of an excellence unsurpassed in India. The industry is a large and flourishing one. Many quarries are worked in the neighbourhood of Chunar and Mirzapur, whence stone is sent both by river and rail as far east as Calcutta.

and, in the form of stone sugar-mills, querns, curry-stones, telegraph-posts, boundary-pillars and the like, is widely distributed over the whole country-side for hundreds of miles. All the stone buildings in Benares and Mirzapur, as well as in other towns of less note, have drawn their materials from this source. Large blocks, and flags suitable for paving purposes, are alike procurable. The best stone is fine-grained and homogeneous, usually yellowish and greyish-white in colour, occurring in beds several feet thick, and perfectly free for long distances from any kind of jointing or fissures, so that very large blocks may be extracted. As an example, the massive quoins and sill-stones used in the construction of new locks on the circular canal at Calcutta may be noted. These were quarried and dressed at Mirzapur, and are said to be among the largest single blocks ever extracted for commercial purposes. The stone is won both by blasting and wedge-driving, but chiefly by the former process. The blasting powder is a coarse but tolerably-effective compound of local manufacture. The cost of ashlar¹ delivered in Mirzapur, including all expenses of quarrying, loading, carriage and unloading, is about Rs. 7 per 100 cubic feet.

Besides the light-coloured stone, a rose-coloured variety is very common, and greenish beds are occasionally met with. Both are used for building purposes, but the red stone is reputed to weather much more than the lighter varieties. The state of ancient buildings confirms this view to some extent (but not universally), certain varieties of red stone being almost as fresh to-day as when they left the chisel. The harder, quartzitic beds of the sandstone are locally employed, either alone or in combination with *kankar*, as road metal with fair measure of success.

Stone being largely employed in the form of roofing beams, experiments have recently been carried out to determine the transverse strength of the various kinds of stone in use. The beams used were three inches square and three feet one inch long, giving two feet eleven inches between the supports. The results were that the white stone gave way under weights varying from 845 to 934 lb. with an average of 890 lb., while the red variety proved somewhat more tenacious, breaking under loads of from 864 to 944 lb., giving an average of 912.4 lb. over the series of experiments. In these cases the stone was dry. The red stone seems to be little affected by wet, losing less than 2 per cent. of its transverse strength when saturated with water, while, singularly enough, the white stone loses nearly 46 per cent. of its endurance under the same circumstances.²

¹ 'Ashlar' is free-stone as it is brought from the quarry.
India, Vol. VII., page 119.

² Memoirs Geol. Sur.

The remaining resources of the Vindhya may be dismissed in a few words. Superficial deposits of iron ore occur, scattered over the Kaimûr table-land, and some little hæmatite has been occasionally met with, but none of these deposits are worked. The Bijaigarh shales yield an impure and granular sulphate of iron, which in places forms a thick efflorescence, and is to a limited extent collected and exported. Traces of sulphate of barytes and fluorspar have also been sparingly met with.

The lower Vindhya are, as we have seen, precluded by their position from any present place in the economic geology of the district. The same may be said of the gneiss area south of the Son, although much of interest to the mineralogist is there found.

Felspars and micas of various kinds occur. A hornstone is abundant, of which it may be said that its toughness would mark it out as excellent road metal, were there any roads in the vicinity, which as yet there are not. Limestones pass through all intermediate stages from a pure carbonate of lime to a typical dolomite. Serpentine, of the tint known as verde-antique, and marble in good workable slabs are not uncommon. Iron ore, in the form of

magnetite, occurs in several places and particularly at Korchi on the Pagan river. These ores afford employment

to a few families of Agarias, an aboriginal tribe with whom the iron-smelting industry is hereditary. Their methods are rude enough. A furnace of mud about three feet high, tapering in external breadth from two feet at the base to 18 inches at the top, with a hearth of little more than six inches wide, and a pair of kettledrum-shaped bellows, worked by the alternate pressure of the feet, form the whole stock in trade. The magnetite ore is ground between a pair of mill-stones, and is then charged with ore and charcoal, no flux being used. The blast is then kept up from six to eight hours without intermission: ore and fuel being added from time to time, and the slag drawn off by a hole pierced a few inches from the top of the hearth. For ten minutes before the conclusion of the process, the bellows are worked with extra vigour, and the supply of ore and fuel from the top is stopped. The clay luting of the hearth is then broken down, and the ball (*giri*), consisting of semi-molten iron slag and charcoal, is taken out and immediately hammered, by which a considerable portion of the included slag, which is still in a state of fusion, is squeezed out.

In some cases the Agarias continue the further process, until, after various re-heatings in open furnaces and hammerings, they produce clean iron fit for

the market, or even, at times, themselves forge *kuddālis* and other agricultural tools. But, most generally, the Agarias' work ceases with the production of the *gīrl*, which passes into the hands of the Lohārs. Four ānas is said to be the average price of a *gīrl*, and as but two of these can be made in a very hard day's work of fifteen hours' duration, the profits are very small.¹

In the case of the magnetic ore, Mr. Mallet remarks,² the yield might be largely increased by washing and so removing the silicious particles, but this process has never occurred to the native smelters.

The quantity of ore does not appear to be anywhere so considerable as to afford room for hope that smelting operations could ever be undertaken by European methods, with any chance of pecuniary success.

Lead ores, chiefly galena,³ occur, but not in any quantity, so far as yet known; a mine was opened years ago close to the south-west boundary of the district, but was soon abandoned; and geological examination has since brought to light nothing indicating the existence of a regular lode. Mr. Roberts mentions⁴ a rumour that copper was found in the early days of British rule, but that the discovery was suppressed, lest too close an attention should be attracted to the country; but no confirmation of this rumour has ever been obtained.

Another product, which, although it is chiefly worked at an out-crop just within the Rewah boundary, comes exclusively to Mirzapur for a market, is corundum.⁵ The quarry occurs in a small hill between Piprá and Kúdopání, about a mile east of the Rehand river. The mineral is exposed for about half a mile, and the seam appears to be about thirty yards thick. There is no regular export, the corundum being only quarried now and then, when a supply is ordered by the mahájans who deal in it. Before commencing operations, the quarrymen are accustomed to sacrifice a kid to Dúrgá Deví, to insure good fortune and protection from accident. Fires are then lighted against the large masses into which the corundum is divided by jointing, and, when these have been rendered somewhat more brittle by this means, they are gradually smashed by heaving other pieces at them.

There remains to be mentioned only the coal. The locality is continuous with the great Rewah coalfield, which has very recently been fully examined at its opposite extremity, where it approaches within a practicable distance of the railway.

¹ This account is mainly from Ball's *Jungle Life in India*, page 667, *et seqq.*
Geol. Survey of India, Vol. V., part I., page 22.

² Records of Government, North-Western Provinces, III., 484.
³ 'Galena' is the sulphuret of lead.
⁴ 'Corundum' is a mineral of extreme hardness, consisting of nearly pure alumina.

⁵ Records
of lead.
'Corundum'

The Mirzapur coal area is bounded on the north by the Aundhi hill, in latitude $24^{\circ}12'21''$ and longitude $82^{\circ}43'51''$; on the south by the Ballia nadi; on the east approximately by the Rehand river; while on the west it extends into Rewah, as previously noted.

The coal has been acknowledged to be good. It burns freely with a clear flame leaving a white ash, but will not coke by ordinary means, needing a closed retort for its conversion. It was for some years worked for the supply of steamers on the Ganges, but the extension of railway communication was at once followed by the closing of the mine, and there is little prospect at present of workings being ever again profitably carried on. The fact that pack-bullocks are the only means of transit for at least one-third of the hundred miles and more that lie between the railway and the mines must continue to be an insuperable bar to their further exploitation.¹

Descending to the alluvium we find little of mineral products to note but the ubiquitous *kankar*, of which, however, superior qualities have been for some time scarce. Salt was formerly manufactured to some extent in Bhadohi, but the imported article has nearly ousted the local product. Bricks are much more largely used than would *prima facie* be expected in a country so rich in stone, and together with tiles are largely made in the neighbourhood of Mirzapur and Chunar.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY OF THE DISTRICT.

An attempt was made to number the people in 1847, when the district total was returned as 831,388;² but little reliance can be placed upon the figures then given. More trustworthy data, so far as they go, are found in the statistical returns of 1853.

The district, with an area estimated at 5,152.3 statute miles, was then found to contain a total population of 1,104,315 souls, giving an average density of 214 per square mile.³ The number of villages and townships was 5,280: amongst which 154 had a population between

¹ The total thickness of the coal at the Kota mine, which was the one most extensively worked, was about 4 feet 9 inches in four beds. The section is given as below:—

	Ft. in.		Ft. in.
Light plastic clay ...	1 0	Coal ...	1 6
Sandstone with 'slate' alternating... 7 0		Very hard sandstone ...	0 1
Clay slate, micaceous ...	0 6	Coal ...	1 6
Bituminous shale ...	1 6	Clay slate ...	0 6
Coal ...	1 0	Coal shale ...	0 3
Bituminous shale ...	0 8	Coal ...	0 9

² Memoir on the Statistics of the N.-W. Provinces, by A. Shakespear, Esq., B.C.S., Assistant Secretary to the Government.

³ The density varied from 903 in tappa Kori to 33 in Singrauli and 32 only in Agori.

1,000 and 5,000; two (Abraurá, 6,216, and Bindhálal, 5,214) had between 5,000 and 10,000; one (Chunár, 12,787) had between 10,000 and 50,000; while Mirzapur itself, including the suburbs, was returned as containing 75,012 souls.

The next census, that of 1865, gave a total population of 1,056,337, being a decrease of 47,978, or 4·3 per cent., in the twelve years.

The average density was 203 per square mile of the assumed area, which was then stated at 5,200·23 square miles. The distribution of the native population is shown as follows:—

Class.	AGRICULTURAL.					NON-AGRICULTURAL.					GRAND TOTAL.
	Males.		Females.		Total.	Males.		Females.		Total.	
	Adults.	Boys.	Adults.	Girls.		Adults.	Boys.	Adults.	Girls.		
Hindus ...	185,070	108,434	181,944	91,503	560,960	137,720	76,288	139,190	65,608	418,706	985,666
Muhammadans & others not Hindu.	3,938	2,446	4,854	2,038	13,274	18,499	10,373	18,308	8,393	55,473	68,747
Total ...	189,017	110,880	186,798	93,539	560,291	156,219	86,661	157,398	73,991	474,179	1,054,413

To these 1,054,413 are to be added 1,322 persons shown separately as railway or military men, 346 Europeans, and 256 Eurasians. The number of villages and townships had increased to 5,376; of which 4,014 contained less than 1,000 people; 83 ranged between 1,000 and 2,000; and 20 between 2,000 and 5,000; while the only towns which exceeded the latter limit were Chunár with 10,125, and Mirzapur itself, which had decreased to 71,849. The decrease in the district population was no doubt to some extent real, and connected with the commercial decay of the city of Mirzapur; but in the rural circles it is more probable that population was over-estimated in the previous returns.

Turning now to the census of 1872, we find the returns may be briefly tabulated as follows:—

HINDUS.				MUHAMMADANS AND OTHERS NOT HINDU.				TOTAL.	
Up to 15 years.		Adults.		Up to 15 years.		Adults.		Males.	Females.
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.		
196,511	166,009	290,106	207,014	13,078	11,163	20,801	20,607	520,498	494,797

This statement gives a total of 1,015,293. To this is to be added a small contingent of non-Asiatic or mixed descent, which brings the total up to 1,015,826. The population of the district thus showed in 1872 a further decrease of 40,511, or about three and four-fifths per cent. This decrease was attributed to the

continued commercial decline of the city of Mirzapur, the scarcity and accompanying epidemics of 1868-69, and the breaking up of the hand-loom weaving industry, which formerly supported a large number of Muhammadans until supplanted by imported textile fabrics.¹ The density per square mile (the area being taken at about 5,217½ square miles) was 195. The towns and villages were returned at 4,104, and the inhabited houses at 219,059, giving something less than one village and about 41 houses per square mile. Of the total number of inhabited towns and villages 4,031 had less than 1,000 inhabitants, 70 between 1,000 and 5,000, and 3 more than 5,000. The population of Mirzapur amounted to 67,274, of Chunar to 10,154, and of Ahraurá to 9,019.

It remains to notice the statistics collected at the census of 1881. As the experience gained in former attempts was available to guide the operations of this one, we shall find, as we might expect, greater accuracy in details, and an abandonment of some heads of information which it was found impossible on former occasions to obtain with sufficient correctness to warrant the expense of collecting them.

The totals by religion are shown for each pargannah and tahsil as Totals by religion. follow:—

Tahsil	Pargannah or tappa.	Total population.		Hindus.		Musalmáns.		Játns.		Chris- tians.		Others.		Area in square miles.	Density per square miles.
		Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.				
MIRZAPUR.	Upraudh ...	89,297	44,289	85,670	42,536	3,718	1,727	9	8	11	4	...	...	908.9	146.6
	Chaurási ...	163,447	78,201	139,439	71,031	13,426	6,928	143	68	220	107	22	12	320.3	470.3
	Ohhíenve ...	72,846	37,182	67,772	34,878	4,573	2,304	...	...	...	...	...	...	161.6	478.1
	Kon ...	20,749	14,478	25,479	13,788	1,266	690	...	...	2	...	...	...	38.6	728.9
	Tal. Majhwa ...	35,608	17,062	33,943	16,442	1,613	691	41	18	...	...	11	1	48.4	818.1
	Tahsil total...	377,340	191,192	352,100	178,674	24,793	12,310	187	84	233	111	33	18	1,166.7	329.4
CHUNAR.	Bhagwat ...	24,414	12,329	22,734	11,527	1,371	796	...	...	...	9	6	...	133.0	182.7
	Karyát Bikhár, Ahraura ...	24,303	12,768	22,995	12,185	1,208	633	...	...	...	...	...	...	43.4	567.7
	Saktigarh ...	21,390	10,361	19,340	9,430	1,443	807	...	...	...	278	157	...	74.6	286.7
	Chunar ...	10,828	5,384	10,255	5,104	673	230	...	...	...	...	...	...	173.0	87.3
	Budhí ...	87,013	43,891	82,015	40,261	4,558	2,368	13	8	385	181	47	23	47.2	784.2
	Tahsil total...	68,836	32,022	61,230	27,313	4,677	2,309	...	...	...	...	...	...	67.4	675.9
FAMILY DOMAINS. GAWLI.	Tahsil total...	162,854	82,398	167,478	84,800	14,444	7,238	13	8	385	181	534	186	559.1	326.7
	Barbar ...	75,309	38,430	71,011	36,369	4,084	2,015	...	...	...	4	2	...	491.8	102.9
	Bijágarh ...	47,992	24,784	46,237	22,902	1,725	822	...	...	...	...	...	...	495.9	102.9
	Agori ...	82,713	40,941	81,662	40,684	748	367	...	...	...	3	...	...	713.1	45.6
	Singrauli (with Dudhí, ...)	60,044	34,082	60,052	32,226	1,700	818	...	...	88	37	8	1	687.9	70.8
	Tahsil total...	226,818	112,341	217,892	109,261	8,328	4,043	...	...	88	37	15	3	2,632.0	85.9
FAMILY DOMAINS. GAWLI.	Bhadoli ...	283,027	140,125	239,198	119,009	20,826	10,517	...	...	...	3	...	...	891.6	722.7
	Kara Mangraur, ...	67,451	33,434	63,310	30,902	5,151	2,593	...	...	...	...	...	...	473.0	132.3
	Tahsil total...	350,478	173,559	324,628	160,510	25,947	13,049	...	...	...	3	...	...	895.5	404.8
District, total	1,180,796	609,492	1,061,098	532,346	73,507	36,624	200	92	700	329	366	202	5,223.3	217.4	

¹ In addition to the causes mentioned in the text, omissions at the 1872 census probably account for much of the apparent decrease. See census report of 1881, p. 26.

The area in 1881 was returned at 5,223·3 square miles; the population (1,136,796) was distributed amongst three towns and 4,352 villages; the houses in the former numbering 17,113, and in the latter 159,863. In this district the females (569,492) exceeded the males (567,304) by 2,188, or ·38 per cent.¹ The density per square mile for the whole district was 217·6, but varied from 404·9 in the Family Domains to 85·9 in the Robertsganj tahsil; the proportion of towns and villages per square mile was ·8, and of houses 33·8. In the towns 4·6 persons and in the villages 85·9 persons on an average were found in each house. In the nine years between 1872 and 1881 the total population had increased by 120,970, the increase in the males being 46,486, and in the females 74,484. The total difference represents an increase of 11·9 per cent. In some degree this is due to the greater accuracy of the recent census, but immigration into the large waste tracts in the south has doubtless made a real increase in the population.

Following the order of the census statements, we find² the persons returned as Christians belonged to the following races:—British-born subjects, 141 (18 females); other Europeans, 202 (170 females); Eurasians, 46 (27 females); and natives, 222 (114 females). The sects of Christians represented in Mirzapur were the Churches of England and Rome, Presbyterians, Baptists, Methodists (Wesleyan and unspecified), Syrians, Congregationalists, and Evangelicals. The relative proportions of the sexes

of the main religious divisions of the population were as follows:—ratio to the total population of males, ·4990; of females, ·5010; of Hindus, ·9342; of Muhamminadans, ·0647; of Christians, ·0006; and of Jaina, ·0002: ratio of Hindu males to total Hindu population, ·4988; of Muhammadan males to total Muhammadan population, ·5018; of Christian males to total Christian population, ·5307; and of Jain males to total Jain population, ·5400. Of single persons, there were

255,246 males and 170,269 females; of married, 282,753 males and 288,227 females; and of widowed, 29,305 males and 110,906 females. The total minor population (under 15 years of age) was 436,764 (210,458 females), or 38·4 per cent.; and the following table will show at a glance the ages of the two principal classes of the population with the number of single, married, and widowed at each of the ages given:—

¹ This excess occurs chiefly in the age group 10-30 and seems to show that the men between these ages leave the district for employment, but return after that age. *Census report, 1881, p. 37.*
² Census form IIIA.

	HINDUS.						MUHAMMADANS.					
	Single.		Married.		Widowed.		Single.		Married.		Widowed.	
	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.
Up to 9 years,	144,318	135,491	4,439	11,060	9	318	9,845	9,468	185	641	4	16
10 to 14 „ ...	46,882	18,602	15,645	30,518	387	729	3,530	1,494	751	1,888	22	39
15 to 19 „ ...	18,074	1,949	20,098	30,014	673	1,043	1,329	108	1,234	1,994	3	43
20 to 24 „ ...	10,588	738	28,912	42,615	1,251	2,537	723	79	1,973	3,012	91	141
25 to 29 „ ...	7,396	548	40,074	46,862	2,230	5,019	369	60	2,843	3,206	170	292
30 to 39 „ ...	6,486	699	68,751	63,973	4,754	17,407	242	72	4,938	4,525	321	920
40 to 49 „ ...	2,768	351	45,748	29,631	5,583	25,599	110	40	3,446	2,253	328	1,470
50 to 59 „ ..	1,362	135	24,762	10,452	5,408	23,779	52	26	2,074	889	364	1,603
60 and up- wards.	683	100	15,267	4,103	6,976	27,967	26	8	1,342	317	536	1,928
Total ...	238,657	158,618	263,696	269,234	27,400	104,398	16,226	11,427	18,786	18,745	1,871	6,452

Of the total population, 108,443 (65,726 females), or 9·5 per cent., are returned as born outside the limits of the district; while 68,216 persons, or 6 per cent., born in the district were enumerated in other districts. Of the total population, 1,099,065 (568,455 females), or 96·69 per cent., are returned as unable to read and write

and not under instruction; 31,722 (892 females), or 2·79 per cent., are shown as able to read and write; and 6,009 (145 females), or ·52 per cent., as under instruction. Of those able to read and write, 29,185 (663 females and of those under instruction 5,211 (51 females) were Hindus. 66 (2 females) of the Sikhs are returned as able to read and write, and 10 (1 female) as under instruction. The Muhammadans who come under these categories were 1,996 (43 females) and 664 (38 females) respectively. Of the Christians 418 (182 females) are returned as literate, and 80 (55 females) as under instruction. Of the two Bráhmós, one (male) is returned as able to read and write, and the other (female) as illiterate. Of the Jains 56 (2 females) are shown as able to read and write, and 17 (all males) as under instruction.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district,—
 Infirmities: persons of unsound mind. the religions of course being those to which by common repute these unfortunates are supposed to belong, or the religions of their parents. The total of all religions was 112 (37 females), or '009 per cent.¹ The largest number 25 (6 females) were of the ages 20 to 30 years. Distributing them into religions, Hindus thus afflicted were 104 (33 females) and Muhammadans 8 (4 females). The total number of blind persons is returned as 2,128 (1,110 females), or '18 per cent.² Of these more than a fourth or 597 (370 females) were "over 60;" 283 (164 females) between 50 and 60; 256 (156 females) between 40 and 50; 270 (127 females) between 30 and 40; 281 (126 females) between 20 and 30; 106 (37 females) between 15 and 20; 132 (51 females) between 10 and 15; 134 (42 females) between 5 and 10; and 69 (37 females) under five years. Of the total number, 1,989 (1,030 females) were Hindus, 130 (64 females) Muhammadans, and 3 (1 female) Christians. Of deaf mutes there were 491 (176 females) or '04 per cent.,³ the largest number 94 (33 females) appearing among persons "over 60." Of these 456 (160 females) were Hindus, 33 (14 females) Muhammadans, and 2 (females) Christians. The last infirmity of which note was taken at the recent census was that of leprosy. Lepers. There were 396 (69 females) afflicted with this disease. The percentage to the total population was '034, so that 34 in every 100,000 of the population were on an average lepers. Of the total number 381 (67 females) were Hindus, and 15 (2 females) Muhammadans.

Taking the four great conventional divisions of Hindus, we find from the census returns that there were Brahmans 165,489 (82,096 females), Rājputs 51,065 (23,608 females), Banias 25,606 (12,938 females), and of other castes 819,838 (413,603 females).

The census returns of 1881 throw no light upon Brahman sub-divisions, and the meagre details of the previous (1872) census regarding them are admittedly of no practical value, owing to the jumbling up of tribes, clans, *gotras*, and mere honorary titles. It would, therefore, be simply waste of space to reproduce the statistics. The following paragraphs deal with a few of the best-known families and clans of this most clannish of castes.

¹ Or 9 in every 100,000 of the population.
² i.e., 4 in every 10,000 of the population.

³ Or 18 in every 10,000 of the population.

The larger number of the Brahman families of Mirzapur are Kanyakubjas (or Kanaujiás) of the branch known as the Sarwariá or Sarjúpári, whose original home was beyond the Sarjú or Ghágra river on the confines of Oudh. We also find Málwa Brahmans in Bhadohí and the adjacent parts of the district; while a colony from Belkhar near Ajodhia has given a name and an evil notoriety to one of the muhallas of the city of Mirzapur. But there are many families whose origin cannot now be traced. Taking the three principal *gotras* of the Sarjúpáris, we find Garg Brahmans in parganah Barhar, with the village of Naugáon as their principal seat; Gautams in Chaurási, who claim to be now in the ninth generation from the original immigrant and founder of the family, one Shiudarshan Misr; and Sándils in parganah Bhagwat. The history of the last family has been preserved in some detail. The founder was one Gopál Náth Tiwári from Sonaura beyond the Sarjú, who migrated to Benares. The eldest of his four sons, Manikiant, was a profound Sanskrit scholar, and he was eventually made a sort of Regius Professor of Sanskrit at the court of Sháh Jahán. The honour was continued to his son, and took a more substantial form in the grant of Khatkharía and other villages, which are still held by Kámpta Náth, the tenth in descent from Gopál. The imperial sanads are still preserved in the family. Another Sándil family, now using the title Pánde, which it adopted together with lands inherited from a Pánde some generations back, is settled at Katlunái, Belwan, and other villages of tappa Chaurási.

Turning to the Sarjúpári *gotras*, which are usually classed as inferior to the three above-named, we find the Parásar tribe represented by the Pándes of Biraúra and Lohandi in tappa Chaurási. This family claims to have an origin coeval with that of the Kantit *ráj*, with the founder of which their ancestors, Báindeva, and Bachhideva, are said to have come from Kanauj.¹ Birsháhpur, Aksauli, and several neighbouring villages² are inhabited by "Parwá" Dúbes, who are Kasyap Brahmans, claiming to be genuine Kanyakubjas, but by some held to be Sarjúpáris. They are also said to have come in with the Kantit conqueror. The Dúbes of Mádhopur, who belong to this *gotra*, have the singular title of *akela* or "lonely." There is a curious legend to account for the name. It is said that in the olden days a certain rája of Kantit married the daughter of another rája (the legend does not give names) whose family priest had an only daughter. The two rásas concluded to marry the girl to the Biraúra Pánde, who was then priest to the Kantit family. The

¹ Hence some count the family as Kanyakubja proper as distinguished from Sarjúpári.

² And also a number of villages in Upraudh.

priest, however, declined the alliance. The rája then married the girl to one Dharmdás, a Parwá Dúbe, and installed him as his priest. Now Dharmdás had already two wives and a grown-up family of sons, who strongly objected to the marriage, and went so far as to threaten to put their father out of caste. The rája's wrath on this waxed hot against them, and he cut off them and their descendants from the succession to the priesthood, and bade them dwell alone: and alone (*akela*) they have remained to this day.

Parganah Barhar has a number of Brahman families who seem mostly to have been attracted by the liberality of the Chandel princes in former days. These are—to name only the best-known families—the Sonaura Páthaks and the Pándes of Machianon, both of the Bháradwaj *gotra*; the Samdári Dúbes, who are Kasyaps and whose ancestor was court pandit at Agorí; the Haríua Tiwáris of the Vashisth *gotra*, who are immigrants from Rewah; and the Barhariya Pándes who style themselves Krishnátrí, but whose exact affinities are not clearly known. The Machianon Pándes are so called from a village of that name in Sháhábad, granted to them by a rája of Chainpur. Their coming into Mirzapur is accounted for in this way. A certain ancestor of theirs, waxing arrogant in the light of the rája's favour, built himself a house more lofty than the royal residence. The rája was not disposed to interfere, but he had reckoned without his wife, and, *dux femina facti*, the house came down. The Brahman, whose name was Harsú, committed suicide at once, and his family migrated to a more auspicious locality. And the curious fact is that, while Harsú has become a local demi-god in Chainpur, his own family, so far from revering his shrine, will not visit the place, or, if perforce they go, will not drink water there.¹

The foregoing notes refer to the Brahman landholders only. It is impossible to classify the seething mass of Brahmans, largely of the less reputable sort, whom the sanctity of Bindháchal and Mirzapur attracts, and who are the ministers or parasites of the greater and lesser temples, and of the more religious or more superstitious of the wealthier classes.

The principal Rájput clans are the Gaharwárs, the Chandels, and the Monas. The Gaharwárs are headed by two noted houses. Rájputs. One, for some three hundred years professing the Musalmán faith, formerly possessed in sovereignty the parganah of Kera Mangraur, while the rájas of Kantit are the heads of the younger branch. The Chandel

¹ These legends may serve as samples of the mass of folklore which yet awaits collection. Almost every Brahman or Rájput family has its tale to tell, and were these collected and compared, much light would doubtless be thrown upon the past history of the people, as distinguished from the princes of Northern India.

clan is that of the rajas of Agorí-Barhar and Bijaigarh; while the custod rulers of Bhadohí, whose family still exists in a very reduced condition, are Monas Rájputs. The story of all these houses will be found in some detail in the historical portion of this notice.

The following is an alphabetical list of the Rájput clans of chief importance represented in the district, extracted from the census returns (1881):—

Clan.	Total population.	Females.	Clan.	Total population.	Females.
Bachh ...	469	305	Maunas ...	8,008	3,532
Bachhgoti ...	299	132	Nágbansi ...	178	85
Baghel ...	682	302	Nain ...	580	269
Bais ...	4,686	2,076	Nandwag ...	989	411
Banáphar ...	333	170	Palwár ...	503	233
Bargá ...	163	71	Parlhár ...	357	169
Barhwalla ...	428	203	Parsariá ...	131	65
Basgot ...	120	57	Raghubansi ...	1,591	745
Bharaddwáj ...	479	218	Rájkumár ...	234	123
Bhírgbans ...	176	90	Rekwár ...	890	206
Bhúinhár ...	884	402	Rikhbansi ...	205	92
Bisen ...	2,088	1,336	Sakarwár ...	551	254
Chandel ...	2,887	1,417	Sengar ...	227	116
Chauhán ...	1,206	678	Sheobansi ...	101	46
Cheru ...	375	189	Solankhi ...	246	102
Diohhit ...	213	91	Sombansi ...	354	157
Dikhit ...	258	122	Súrajbansi ...	2,480	1,146
Dírgbansi ...	127	62	Surdár ...	1,224	588
Dunwár ...	104	51	Taslá ...	102	43
Gaharwár ...	6,749	3,269	Unspecified ...	3,648	1,655
Gautam ...	2,489	1,229	Specified sub-divisions with under 100 members each.	1,956	887
Haraya ...	124	49			
Kánhpuriá ...	167	78			
Kásib ...	121	58			
Kharwár ...	357	178	Total ...	50,754	23,604

The orthography of the names in the above list is that of the census return,¹ and in some cases appears open to objection. The local peculiarities of spelling appear to have been retained in the lists of each district, so that we have in the two neighbouring districts of Benares and Mirzapur 'Barhluya' and 'Barhwalla,' 'Bisain' and 'Bisen,' 'Sardár' and 'Surdár,' 'Monas' and 'Maunas,'—evidently duplicate spellings of the same sub-divisions. It should further be remarked that apparently no test beyond the statement of the persons enumerated, and perhaps to a certain extent the discretion of the enumerators, has been allowed to affect the decision as to whether a clan rightly belongs to the Rájput division or not. Thus it is somewhat startling to find a Cheru clan numbering 375 members among Rájputs in

¹ Table V. (castes and sub-divisions of castes suspected of practising female infanticide).

this district. It can scarcely be doubted that these are identical with the Cherús mentioned in the list (of "unspecified of the census") given a few pages further on, who to the number of 4,307 refrained from (or were not permitted the privilege of) returning themselves as Rájputs. Nowhere else does the name appear as a Rájput clan. The Kharwárs also do not, it is believed, appear as a clan of Rájputs in any other district. They are again mentioned in the list of "unspecified of the census," and it would seem that the vast majority of them made no claim to be Rájputs. Scarcely less surprising are the great differences apparent in the two lists (for Benares and Mirzapur) from each of which a great many clans are omitted that appear in the other.¹ Space, however, will not permit of an exhaustive examination here of the differences brought out by the census returns, and these must be left for future consideration.

But note may be taken in passing of the results arrived at from the Conclusions regarding enumeration as regards the special subject, infan-
infanticide, ticide, which prompted the return. The table shows the male and female populations in two groups, 'under' and 'over 10 years of age,' with the percentages for each clan, and for the total of all the clans. For Rájputs (that is, those who chose to call themselves Rájputs), as a whole, there were found 48 females in every hundred persons under 10 years of age, and 46 in every hundred over that age.² This percentage, although lower than that found in Gorakhpur, Ballia, and some of the Oudh districts, is very appreciably higher than in the Doáb and up-country districts generally, where the proportion sinks sometimes below 40 for those over 10 years, and much nearer 40 for those under that age than is the case in Mirzapur. The latter is of course the group that shows most clearly the effects of the modern attempt to stamp out the crime by legislation. The subject will, however, be referred to again in the portion of this notice dealing specially with 'Infanticide.'

A full account of Banias generally will be found in the Sháhjahánpur notice. It only remains to be said here that the whole
Banias. class has declined with the city of Mirzapur, and is now of far less local importance than twenty or thirty years ago, when the *hundts* of many of the Mirzapur houses were as good as money in almost every bázár in India.

¹ This may in part be accounted for by the vastly greater area in Mirzapur, where consequently more sub-divisions might be expected. The existence, however, of a large class of "unspecified" renders it impossible to say positively that any Rájput clans found in one are not also in the other district, although not shown in the return.

² More exactly 48.06 and 46.02.

The sub-divisions of Baniyas found in 1872¹ were as follows :—

Sub-division.	Population.	Sub-division.	Population.
Agarwāl	4,841	Maheśrī	163
Agraharī	5,000	Mārwarī	169
Andhiya	28	Oswāl	53
Bandarwār	267	Palliwāl	239
Ghol	259	Rastogi	357
Khandehwāl	229	Umar	5,049
Kasarwānī	5,741	Unspecified	2,548
Kasaundhan	174		
Kāndu	1,045	Total	26,212

None of these clans require detailed notice, either on account of their numerical or their historical importance.

Among the "other castes" the census returns (1881) give the number of the following² to which the name of the special calling or trade followed or other brief note to aid in their identification has been added:—

Caste.	Total population in 1881.	Females.	Caste.	Total population in 1881.	Females.
Ahrī (cowherd)	111,156	55,918	Khatik (pig and poultry breeder)	4,372	2,171
Barhāl (carpenter)	936	460	Kāyasth (scribe)	12,404	5,784
Bhangī (scavenger)	580	280	Korī (weaver)	2,933	1,453
Bhar (aboriginal)	3,189	1,597	Kumhār (potter)	17,684	8,918
Bhāt (bard)	3,159	1,596	Kurmi or Kunbi (husbandman)	67,429	33,968
Bhūinhār (agriculturalist),	4,641	2,215			
Bhurjī (grain-parcher)	5,292	2,672			
Chamār (skinner and field labourer)	142,826	73,436	Lodh (cultivator)	54	25
Dhānuk (trader)	1,127	559	Lohār (blacksmith)	23,837	11,800
Dhobi (washerman)	11,094	5,605	Lonīa (salt extractor)	11,671	5,823
Dom (aboriginal)	693	346	Mālī (gardener)	1,473	753
Gadaria (shepherd)	22,771	11,427	Mallāh (boatman)	80,408	41,544
Goshāin	4,244	1,725	Nāl (barber)	16,873	7,933
Gūjar	3	...	Pāsi	21,937	11,235
Jāt	38	13	Sonār (gold and silver-smith)	6,278	2,846
Kāchhi (husbandman)	45,048	22,392	Tamoli (betel-nut seller)	4,447	2,366
Kahār (palki-bearer and labourer)	28,751	14,827	Teli (oilman)	24,388	12,278
Kalwār (distiller)	18,094	9,290	Unspecified	121,868	60,849
			Total	619,838	413,603

¹ No detailed statistics of Banīa sub-divisions appear in the 1881 census. ² This list includes only the "specified" castes in the published census returns, and contains the names of those castes only of which the total for the North-Western Provinces and Oudh amounted to 100,000 and upwards: a supplementary list of the remaining castes will be found on page 70.

The following sub-divisions¹ of Ahírs are shown in the recent census returns (1881):—

Sub-division.	Total population.	Females.	Sub-division.	Total population.	Females.
Bargá	1,151	578	Kásib	1,772	913
Charhar	479	239	Unspecified	26,182	13,330
Dhindhor	1,577	746	Specified sub-divisions	224	106
Gwál	79,231	39,786	with under 100 members each.		
Jadabansi	547	271			
			Total	111,156	55,918

An account of this caste will be found in the notices of the Muttra and Moradabad districts. The percentages of females for the whole class of Ahírs were—'under 10 years of age' 49·17, 'over 10 years' 50·74.

The Bhuinhárs, with the Mahárája of Benares as their head, claim to be genuine Tri-karma Brahmans, that is, Brahmans who perform only three of the six prescribed duties of the priestly order. They give alms, but do not receive them; they offer sacrifices, but do not officiate at the altar; and they read, but do not teach the sacred writings. Their claim to purity of race has, however, not been universally conceded, and hence they are enumerated as a separate class.² The Dhánuks are really a sub-caste of Banias, with whom they might more properly be enumerated. The Pásis are a numerous caste, chiefly in Bhadohí, where their ostensible occupations are those of village watchmen, pig-keepers, field labourers, and occasionally cultivators. In addition

to these callings, the whole caste has, and not without reason, the reputation of being a race of professional thieves. The Pásis themselves say that they were once one and the same race with the Bhárs, and it seems on many grounds not improbable that they are in fact a remnant of the ancient Bhar community, which so utterly disappeared after the Rájput invasion in the twelfth century.³

The remaining castes in the above list have all been more or less described in preceding notices, as they are found with few exceptions in every district of the provinces. None of them present any special features of interest in Mirzapur.

¹ With more than 100 members each.
AZAMGARH and BENARES.

² For some further notes on this caste see
³ *Vide infra* ('History').

From the vernacular lists compiled in the census office, the following appear
 The "unspecified" of the to be the details of the "unspecified" castes; and they are
 census, added here as it may be of interest to ascertain them :—

Name of caste.	General occupation.	Total population.
Agaria ...	Salt maker, iron worker ...	573
Bahelia ...	Fowler ...	1,403
Baiawár ...	Cultivator, landowner ...	1,800
Baumánas ...	Rope, string, mat maker ...	4,539
Bánaphor ...	Bamboo worker ...	7,116
Bári ...	Leaf-plate seller, torch bearer ...	1,678
Bayár ...	Cultivator ...	13,092
Bengali ...	Servant ...	65
Bhatiári ...	Inn-keeper ...	719
Bhil ...	Coolie ...	2
Bhunian ...	Small trader (2) ...	1,748
Bhurta ...	Cultivator ...	1,229
Bind ...	Toddy drawer, cultivator ...	8,378
Cheru ...	Cultivator ...	4,307
Chhipi ...	Calico printer ...	28
Dabgar ...	Leather vessel ("kuppa") maker ...	171
Darzi ...	Tailor ...	409
Devotea ¹ ...	Mendicancy ...	500
Dhinkár ...	Cultivator, excavator, servant ...	104
Gandhar ...	Dancer, singer ...	15
Gautam ...	Cultivator ...	855
Ghosi ...	Milkman, cultivator ...	635
Halwái ...	Confectioner ...	7,943
Joshi ...	Servant, receiver of alms ...	48
Kanchan ...	Dancer, prostitute ...	152
Kánda ...	Cultivator, shopkeeper ...	1,090
Kanjar ...	Rope maker, trapper ...	43
Kasera ...	Metal vessel dealer ...	2,541
Kashmíri ...	Merchant ...	26
Kharwár ² ...	Aboriginal (?) landowner, &c. ...	14,280
Khatti ...	Merchant, servant ...	954
Kol ...	Coolie, fisherman ...	31,070
Kotwár ...	Cultivator ...	209
Kunjra ...	Green grocer ...	223
Madári ...	Snake charmer, juggler ...	70
Mahábráhma ...	Performer of funeral ceremonies of Hindus, ...	8
Manihár ...	Glass bangle maker ...	18
Márwári ...	Merchants ...	28
Nágar ...	Dancer ...	8
Nat ...	Acrobat ...	608
Pahri or Paharia ...	Cultivator, labourer, servant ...	1,388
Fatwa ...	Braid, fringe, tape maker ...	811
Rajbhar ...	Cultivator, pig-keeper ...	7
Salkalgar ...	Metal polisher ...	4
Sári or Soiri ...	Cultivator ...	98
Tálgira ...	Toddy drawer ...	19
Tarkihár ...	"Tarki" maker ...	102
Tármál ...	Toddy drawer ...	9
Tawáif ...	Dancer, prostitute ...	6
Thathera ...	Brass and copper smith ...	730
Túri ...	Basket maker, coolie ...	75
Unspecified ...	... ...	9,006
Total		121,868

¹ Vide separate list *infra*.

² In the vernacular list this name apparently stood originally 'Gaharwár,' but the mark distinguishing g from k (Urdú) has been erased, and the name clearly reads now 'Kharwár.'

The above list offers some temptation to lengthy disquisitions on many of the names it contains; but as in the case of other similar lists, space forbids yielding to the temptation, and, besides, the materials are hardly such as to permit of accuracy in the description of many of them, if it were attempted. The large proportion of names that are usually regarded as those of aboriginal tribes, the Bhils, Cherús, Kols, Rajbhars, Soirís, &c., is connected with the physical features of the district. Some account of all these tribes has been given in the statistical account of Bengal in the volumes dealing with the Lohárdagá, Sháhábád, Gayá, and the Tirhát districts. Some Cherús and Kharwárs, as mentioned above, appear to have returned themselves as Rájputs; but in the statistical account of the Sháhábád district (Bengal), they are both classed as aboriginals.

Tradition is said to assert that the whole of Shahabad was formerly in the possession of the Cherús, who are supposed by Dr. Buchanan Hamilton to have been princes of the Sunak family, who flourished in the time of Gautama (Buddha) about 500-600 B.C. They were expelled from that district by the Soirís, (Súrís or Suars) according to one set of traditions, and according to others by the Harihas. Whatever their position in the past may have been, they are now found (in Sháhábád) in the meanest offices, lurking in the jungles with their cousins, the Kharwárs. They are described also as subsisting on the sale of honey and firewood, and as possessing a secret language. The statement that they do not cultivate would seem not to apply to those found in Mirzapur, whose occupation is returned as cultivation. The Soirís have been by some writers identified with the Cherús. They number only 95 in this district, but are more numerous in Benares, where something may be said about them.

The Kharwárs of the Bhabhúa sub-division¹ cannot be very different from those of the Mirzapur district which adjoins that tract. Those of Bhabhúa assert that Rohtás (so named from its having been the abode of Rohitáswa, son of king Harischandra, of the family of the Sun) was their original seat; they call themselves Surjyá-bansi, and wear the *paitá* or caste string. Another tradition makes them of mixed descent, originating from an order of Rájá Bena (or Vena) that all men might wed women of any caste or country: the Kharwárs are the offspring, by this account, of a Kshatriá father and Bharni (aboriginal) woman. Colonel Dalton considered them as not improbably connected with the Kirátís, who call themselves by a somewhat similar name, Kerawa, and

¹ Of the Sháhábád district.

have a sub-division called Máryhí, found also among the Kharwárs. The latter are said to be divided into four tribes, Bhogtá, Mánjhi, Ránt, and Maháto, and the lower members are said to be extremely similar in aspect to the Santáls.¹ The resemblance of the word Kharwár to Gaharwár, noticed in the footnote to page 71, may have caused some confusion in the enumeration of these classes, especially as some of the Kharwárs have claimed to be Rájputs. A full account of the Kharwárs will be found in Mr. Sherring's work (I., 382), and in Mr. Conybeare's *Note on pargana Dudhí*. They will be mentioned again in this notice in connection with the architectural remains that are referred to them, such as the forts of Bijaigarh and Bardi, and the large tanks at Púr and Korádi.

There was no apparent reason why the seven Rajbhars in this list should not have been included among the Bhars of the printed census list. The names Bhar, Rajbhar, Bharat, and Bharativa, are used apparently as synonymous appellations for the same aboriginal caste. In Sháhabad it is recorded that in former times they claimed to be Parihár Rájputs, a claim little consorting with the profession (pig-keeping) their descendants now follow; although the remains of large forts and other works attest that they were not always in their present degraded condition.²

It is generally held that the Kols were the subjects of the Cherús in the distant times when the latter ruled the country. It has been asserted that while the Cherús accepted Buddha's doctrines, the Kols rejected them, and adhered to the life of freedom and impurity which they still enjoy. Mr. Duthoit thought that the Kols were the aborigines and were succeeded by the Bhars, at least in Bhadohí; and he questions the opinion which makes the latter aborigines.

The Sháhabad account classes as semi-Hinduized aborigines the Bahelias,³ Bárís, Binds, and Gandharps in the above list, together with many of the names in the printed census list, such as Doms, Pásís, Dosádhs, Chamárs, &c. The Turís appear in the account of the Hazáribágh district as a branch of the Doms, and are there said to be fishermen as well as bucket-makers. The Bhuniáns may be the Bhojas of the *Supplemental Glossary*.

¹ See further in Statistical Account of Bengal, XII. (Sháhabad), p. 190. A different division of the caste is quoted from Mr. Forbes' Settlement Report of Paláman, in XVI. (Lohárdaga), p. 314. Mr. Conybeare, in his *Note on pargana Dudhí*, writes that the Maháto and Mánjhi are the chief clans. Mánjhi is also a Kunbí clan. ² See Sherring (I., 358 *et seq.*) for a very full account of these remains and of the Bhar traditions generally. ³ Said to be the same as Arakhs.

But there is one omission in the list given above that will not fail to strike the reader of Mr. Duncan's 'proceedings.' We find Loks and Bawaryás. no trace in the census schedules of the two classes called by him 'Loks' and 'Bonwurrias'; the former described as "bondsmen or slaves," dwelling as cultivators in Agorí-Barhar, and the latter as "a jungle-tribe," inhabiting the hill country of the neighbouring parganah of Bijaigarh, in a condition of almost primitive barbarism. Of the Bawaryás, identical apparently with the Benares Resident's "Bonwurrias," Mr. Sherring gives some account.¹ He derives the name from *bawanra*, the term given to the peculiar mode of cultivation they pursue. Mr. Roberts, writing in 1847, had little doubt that the Bewaris or Bauris whom he found in tappa Pahár of parganah Bijaigarh were those referred to by Mr. Duncan.

Of most of these aboriginal tribes and semi-Hinduized aborigines, their traditions, customs, and religions, a very full statement will be found in the statistical account of Lohárdagá district, and in Mr. Sherring's Hindu Tribes and Castes, to which the reader must be referred. Something further will also, of necessity, have to be said regarding the aboriginal races in the sketch of the district history given later on.

From the vernacular lists compiled in the census office is derived the following list of devotees and religious mendicants; the general classification in the second column (which has been taken from Professor Wilson's *Essays* and other works) excepted :—

Name of sect.	Classified as Vishnuite (V.), Sivaite (S.), Shákta (Sh.), Jain (J), &c., &c.	Total population.	Females.
Aghori ...	Sh. ...	16	4
Atíth ...	S., Sh., V ...	103	33
Bairági ...	V. ...	217	91
Dandi ...	V., S. ...	2	...
Gosáin ...	S., V. ...	2	1
Jogi ...	S. ...	20	7
Kabirpanthí ...	V. ...	9	1
Rámánandí ...	V. ...	3	...
Sádhú ...	S., J. ...	79	39
Sannyási... ..	S., V. ...	7	2
Udái ...	Sikh ...	13	1
Vaishnava ...	V. ...	2	...
Unspecified ...	... ..	27	8
Total ...		500	187

The descriptions of Hindu sects given in the Benares notice will suffice for this district, it being borne in mind that the census of 1881 did not

¹ Hindu Castes and Tribes, I., 385.

pretend to a scientific enumeration of them. Many of the terms in the above list are of general application to a great number of very different sects. The only one that need be especially mentioned here is the Sâdh or Sâdhu community, of which some account is given further on under the head 'Religion.'

The Muhammadans (73,507) are almost entirely of the Sunni or orthodox sect. Only 1,090 are returned as Shîas (followers of 'Ali), and there are no representatives of other sects.

The Muhammadans Râjputs have already been mentioned. They are only 349 (176 females) in number, and are all of the Gaharwâr family in parganah Kera Mangraur.

The inhabitants of Mirzapur may be divided according to occupation into two primary classes—those who as landholders and husbandmen derive their living from the soil, and those who do not. To the former the census of 1881 allots 780,549¹ persons or 68·66 per cent. of the total population, and to the latter 356,247 or 31·34 per cent. Excluding the *families* of the persons so classified, the number allotted to the former class is reduced to 385,013² members *actually* possessing or working the land. The details may be thus tabulated :—

				Male.	Female.	Total.
Landholders ...	...	...	...	7,549	594	8,143
Cultivators ...	...	...	...	169,507	54,480	223,987
Agricultural laborers ...	...	...	...	75,230	76,507	151,737
Estate office service ³ ...	...	...	...	1,146	...	1,146
Total agriculturists ...				253,432	131,581	385,013

Following the example of English population statements, the census distributes the inhabitants amongst six great classes—(1) the professional, (2) the domestic, (3) the commercial, (4) the agricultural, (5) the industrial, and (6) the indefinite. The first or professional class numbered 8,884 males, amongst whom are included 5,102 persons engaged in the general or local government of the country, 222 engaged in the defence of the country, and 3,560 in the learned professions or in literature, art, and science. The second or domestic class numbered 2,183

¹ Census form XXI. This number has been arrived at by assuming that the ratio of the agricultural to the total population is the same as that between the number of males with agricultural occupations and the number of males of all occupations. ² Census form XII, table 6. ³ That is agents (*hârinda*), orderlies and messengers (*chhaprâsi*), and others employed by land-holders in the management of their estates.

members, and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, inn-keepers and the like. The third or commercial class numbered 15,716 males; and amongst these are all persons who buy or sell, keep or lend money or goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c., (4,823); and persons engaged in the conveyance of men, animals, goods and messages, such as pack-carriers, cart-drivers, &c. (10,893). Of the fourth or agricultural class something has already been said; but besides the 258,432 males engaged in agriculture, arboriculture and horticulture, as shown in the preceding table, the census returns include in this class 3,321 persons engaged about animals,¹ making a total of 256,753. The fifth or industrial class contains 50,811 members, including all persons engaged in the industrial arts, and mechanics, such as dyers, masons, carpenters, perfumers, &c. (1,841); those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c., (17,243); those engaged in preparing articles of food, such as grain-parchers, confectioners, &c., (10,397); and lastly dealers in all animal (1,117), vegetable (7,415), and mineral (12,798) substances. The sixth or indefinite class contains 232,957 members, including labourers (29,915) and persons of no specified occupation (203,042).

Emigration has made little progress in Mirzapur. The district is far from over-populated, except over limited areas of the Gangetic valley. During the last eleven years (1872-82) only 2,403 emigrants have been registered; of whom 1,034 went to Jamaica, 110 to Mauritius, 438 to Demerara, 232 to Natal, 78 to Trinidad, 5 to St. Lucia, 400 to the French colonies, 69 to Surinam, and 37 to Assam. The emigration to Assam is a new feature in the movement of the population, the recruitment having only commenced in the present year (1882).

The number of villages and towns is given as 4,355, or something less than one per square mile. Of these, 2,597 are hamlets of less than 200 inhabitants; 1,253 have a population between that number and 500; 395 contain between 500 and 1,000 people; 88 have between 1,000 and 2,000; 12 between 2,000 and 3,000; while 10 are above that population, among which three, Mirzapur (56,378)², Ahraura (11,332) and Chunár (9,148) are the only places which can properly be called towns.

The public and religious buildings of Mirzapur are not remarkable. The Public and religious buildings. sombre fortresses of Chunár and Bijaigarh and the smaller castles at Latîfpur, Agori, and elsewhere owe

¹ Class IV., Order IX.

² Or 85,362 if the population within municipal limits is taken.

most of their effect to their situation and surroundings; and interest more from the legends they enshrine, the history they commemorate, the lawless or daring deeds they recall, than from any intrinsic excellence of architecture or grandeur of design. Nor have the numerous village strongholds, mostly now reduced to half-effaced rectangles of mud—enclosing nothing more formidable than a field of barley or rice, or perchance a few goats—more than an antiquarian interest.

Fortresses.

The temples of the gods are usually of stone, and many are carved and ornamented with toilsome elaboration. But the architectural merit of a temple seems usually to be in the inverse ratio to its sanctity. The 'holy of holies' at Bindhāchal, one of the most noted shrines of northern India, is an ugly square building with no attempt at embellishment of any kind; and a similar scale of things is found elsewhere. With the exception, in fact, of a very few cases in Mirzapur city, and here and there elsewhere, where devotion and wealth have been found combined, the temples are rather picturesque than imposing, and their adornment more nearly approaches, where sculpture is attempted, the grotesque than the artistic.

Temples.

The Musalmān population is in too great a minority to assert itself much in architecture. The mosques and *imāmbādas*, though one or two of the former in Mirzapur city are large enough to be conspicuous at a distance, are of the most ordinary and commonplace description. The dargāh of Shāh Kāsim Sulaimānī at Chunār is a far more remarkable building, and some notice of it will be found in its place in the account of Chunār. But, with this exception, the holy men of old—and the local hagiology is tolerably copious—lie in very humble and unobtrusive resting-places.

Mosques, etc.

Christianity is represented by churches and schools at Mirzapur, Chunār, Ahraura, Dudhī, and in one or two other villages; but, as buildings, little can be said about any of these, except that they serve the purpose for which they were erected. The same remark, with perhaps some limitation, applies to the public offices of government, provincial and local, the only edifice of architectural pretensions being the newly-erected town hall of Mirzapur.

Christian buildings.

Public offices.

Stone enters far less largely than might be expected into the domestic architecture of the district. Houses built entirely of stone are met with at Bindhāchal, and there are one or two instances in Mirzapur and Chunār; but, as a rule, the small thin bricks

Dwellings of the people:

known as *lakhori* are the prevailing material for the better class of houses; while those of less pretence are constructed in the ordinary manner of sun-dried bricks, or of mud. But though ashlar is seldom the material of the walls, stone is used wherever procurable in the form of pillars, jambs, lintels, copings and roofing-slabs. Even in the poorest houses slabs of stone, as the cheaper material, often replace the wooden door-frames of other parts; while the houses of the rich have not unfrequently their whole façade encrusted with elaborately carved slabs. The Mirzapur workmen have long excelled in the stone-cutter's art; and some of their work, and especially the more ancient, is good and pure in style, as well as delicate and conscientious in execution. But there is much also which exhibits that pretentious vulgarity and tasteless admixture of European or bastard-classic ideas which, elsewhere as well as here, are the besetting sins of the modern Indian artificer. Many of the stone façades are coloured wholly or partially a deep Indian red, with an effect not on the whole unpleasing. A much more objectionable habit is the constant use of whitewash, which is frequently laid on with so little discrimination as to entirely obliterate the finer lines of the carvings it is supposed to adorn.

Turning from the materials to the design, we find little departure from what may be called the standard plan of oriental domestic architecture. The poor man's house is a simple rectangle of mud, with a thatched or tiled roof, and a single aperture by way of door, closed at night with a rough hurdle of bamboo. But even this class of hovel will have some kind of an enclosure, if possible, in front, if it be only composed of a rough screen of grass, or the stalks of *arhar* or *jodár*. Or, where the family is large, two such huts may be fenced face to face and connected by mud walls, so as to form the courtyard (*angan*), which is so essential a part of a native house. In the case of a still larger joint family, four or five such huts are run together, and arranged in a hollow square, with the common courtyard in the centre. This is in fact the type on which even the most elaborate houses are constructed. As we go upwards in the scale of wealth, we find that an open verandah (*dálán*, *ásará*) is added in front, often supported on handsome carved pillars of stone or wood. Between this and the *angan* is a long narrow common room, and on the other three sides the private rooms of the family. Another addition may be a second court beyond the first, with similar rooms surrounding it, for the special use of the women. This is, however, seldom found except in the very highest class of houses. A second story may also be added. In rural dwellings this is generally a low chamber, such as by English analogy would be called a garret; but in the towns houses of two or three stories are the rule, and the best rooms are usually upon

the second floor, the lower being devoted to shops, store-rooms, cooking-places, and often to the accommodation of one or two cows and such horses and vehicles as the family may possess. But these are after all differences of detail; the main plan is always, except in the very poorest of huts, the same. The front verandah and the courtyard, with more or less of rooms round it looking inwards, are the constant features of every house.

In the south of the district architecture, like most other things, is in a very primitive condition. The agricultural dwellings there are almost universally constructed in the manner familiarly known as "wattle and daub," and not unfrequently seem to owe the greater part of their stability to the dense mass of climbing vegetables with which they are overgrown. This flimsiness of construction is doubtless a survival of the still only partially-abandoned nomadic habits of the people.

There is considerable scope for the labours of the archæologist in this district. The hills furnish numerous specimens of primitive stone implements¹, and probably-cœval cave dwellings. The plains abound in mounds that were once forts and ancient tanks, which tradition identifies with aboriginal races. The sites of the ancient Pompápura,² and the Báland city in the south, would probably repay further investigation than they have obtained. The fortresses of Chunár and Bijaigarh, and many lesser castles—either of extreme antiquity (as at the Adaisar hill), or of later date—deserve more attention than they (with the exception perhaps of Chunár) have hitherto received. General Cunningham³ has noticed inscriptions of the Gupta period at Durga-Koh, near Chunár; an interesting pillar at Belkhara near Ahaurá, with an inscription recording its erection in A.D. 1196, or just three years after the Musalmán capture of Kanauj; a cave with inscriptions at Bhúfílí; and a number of obelisks, apparently the work of aboriginal sculptors, at Hetunpur, nine miles from Ahaurá. For the rest, the sources of information are at present scanty. Detailed notices of the more interesting localities will be found in the gazetteer portion of this notice.

The diet of the great mass of the labouring and cultivating classes, between whom and starvation—partial or complete—there stand but the accidents of a single season, is as simple in its composition as it is limited in quantity. It may, in fact, be concisely defined as the quantity the family can afford of whatever of the coarser grains happens at the time to be cheapest. It may be *śáwan*, *manrua* or *kákun*, maize or

¹ *Infra* 'History.'
Reports, XI., 126, et seqq.

² See separate notice *post*.

³ Archaeological Survey

iodr, *kodon*, *bājra* or other millets, peas, gram, lentils or *arhar*, or, when things go well, barley. Whatever it be, the only variety in cooking is to boil the grain, like rice, or to grind it and bake the flour into *chapātis*. For condiments there will be a little salt, and possibly chillies from a plant or two grown hard by the door, and a *sāg* or mess of vegetables, to which the leaves of many wild plants are made to contribute, is added when available. Such a family has but one meal a day, and that in the evening. The leavings of this, if there are any, or, if not, a handful of parched gram, are eaten as a sort of lunch about noon. A family with more means—where, for instance, there is an available income of from ten to fifteen rupees a month—will have, as a rule, two meals a day: one in the middle of the day and another in the evening, both consisting of boiled rice, some sort of vegetable curry, pulse, and *chapātis*. There will also be a daily consumption of perhaps half-an-āna's worth of *ghī* and half a ser of milk. This is in the towns: a villager in the same circumstances uses coarser grain, but generally is able to obtain more milk and *ghī*.

Turning to the well-to-do classes—the rich tradesmen and the landed gentry—we find a much better style of living and a much more elaborate *ménu*. A list compiled by a well-informed native official¹ gives more than a hundred different preparations as in common use, in which, however, the variety is rather in the materials than in the cookery. A rich man has food served as often as four times a day. Early in the morning he takes a light breakfast, usually consisting of sweetmeats or fruit, and a glass of milk or sherbet according to the season of the year. About 10 is served the *kachchī rasoi*, or breakfast proper, which consists of boiled rice and *chapātis* with some one or more of the numerous preparations already alluded to,—among which the most popular are said to be the following: *phularuri*, a dish of cakes of gram-flour, flavoured with turmeric (or other spice), pepper, and salt, and fried in *ghī*; a *karhī* (curry) of gram-flour and curds strained in a cloth, spiced to taste and cooked in oil or *ghī*; *seb*, *bachka*, and *chmt*, which are all compounds of gram-flour cooked in *ghī*; *baril*, a dish of *urd*-flour made into balls, fried with *ghī*, and served with syrup; and *rasai*, which is rice boiled with *ghī*. Towards evening comes the *jalpān*, literally the drinking of water, but usually a light tiffin of sweetmeats and sherbet. Dinner, or (as it is called by those who consume it) *pakki rasoi*, is eaten as late as nine or ten at night. This meal much resembles the breakfast, but is on a larger scale. *Pūrīs* of various sorts, that is, cakes of wheaten flour fried in *ghī*; *kachauris*, which are similar cakes with the

¹ Munshi Ganga Parshād, formerly Principal Sad; Amín at Konrh, whose notes have been of much use in other parts of this compilation.

addition of the flour of some kind of pulse ; *ha'wa*, a sweetmeat of flour, *ghí* and sugar ; *gulgula*, a sort of pudding of flour fried in *ghí* or oil ; *pápar*, a crisp wafer cake of *urd*-flour spiced ; and *ddl-mot*, which is gram fried in *ghí* with pepper and salt ; with the usual accompaniments of milk, sugar, and sweets, and pickles and other condiments to taste ;—these are the most usual constituents of this meal.

The foregoing is essentially a Hindu dietary. Among the Musalmáns the poorest are perforce vegetarians, and their diet is very similar to that of the labouring Hindu. The middle and wealthy classes are large consumers of meat, goat's flesh being the usual staple.

Water is the only beverage of the masses and the twice-born castes of Hindus. Of course the Musalmáns are debarred by the precepts of the Prophet from any fermented liquor, and the inhibition is generally well observed, except among such castes of nominal Muslims as the Juláhás, Dhúnias, and the like. Most of the mixed castes, from the would-be regenerate Káyath (who is a specially notorious sinner in this respect) to the lizard-and-snake-eating Musahár, use ardent spirits, especially on festive occasions. At such times—when a *pancháyat* meets, or a wedding or other family ceremony is to be gone through—a feast is essential. The poor merely provide large quantities of ordinary food, or perhaps strive to supply the finer sorts of grain. The higher classes serve the *kachohí rasoi* to a small circle of their nearest relatives, and afterwards the *pakki rasoi* to the whole assembly. The number of dishes is purely a matter of taste. Not unfrequently very large sums are spent on such occasions. The essential dishes are, for *kachohí rasoi*, rice, *ddl*, and a curry ; and for *pakki rasoi*, *púrís*, *kachaurís*, and a curry again.

There is little specially to be said of the religion of the district. The population is essentially Hindu, and some intensity is added to its religious views by the proximity of Benares and the presence of the shrine of Bindháchal. Every orthodox Hindu is bound to worship the Bindháchal Kálí as the *gráma-devatá*, or tutelary deity of the place. What his *kul-devatá* or family god may be is a matter of accident ; and each man is free to select his *isht-devatá* or personal patron among the gods as he chooses. As a matter of fact, the Brahmans and Rájputs of the district are almost exclusively worshippers of Siva ; Banias of Vishnu, or one of his incarnations, Ráma, Krishna, &c. ; while Káyaths generally devote themselves more exclusively to Kálí. To enter into the peculiar religious observances of the lower castes and the rural population would demand more space than can be given here. The rustic, while acknowledging Ráma or Mahádeo (as

Siva is *par excellence* called), thinks a good deal more of his particular local demi-god or deified hero, and is specially anxious to propitiate the *dihwad*, or spirit that haunts the place. The Muhammadan cult of Ghāzi Miān is very popular, and large concourses are held in honor of the saint at the town of Bhadohi and at Rudauli in the Ohunār tahsil. The principal sects of Hindus have been described in some detail in the notices of Benares and Muttra.¹ There is one sect, a few members of which are found in this district, not alluded to in those notices. This is the community of Sādhs or Sādhus, who are called by Professor Wilson "Hindu unitarians." He states that they are distinguished from other Hindus by professing the adoration of one Creator, and by personal and moral observances which entitle them, in their own estimation, to the appellation of *Sādhs*, *Sādhus* (Pure or Puritans). According to Professor Wilson they are chiefly found in the Upper Doāb, from Farukhabad to about Dehlī. Some account of them has been given in the Cawnpore notice.²

The language of the people, as is usual over any considerable area in India, exhibits much minor dialectic diversity. The Language. patois of a peasant from the south of the Son—to take an extreme instance—differs considerably in inflection, and still more widely in vocabulary, from that of a Bhadohi rustic. A collection of the peculiar words in use among the southern hills would probably reveal many affinities with the languages of the hill-tribes of Central India. The educated and semi-educated classes affect, with more or less success, the literary Urdu, or an artificial and pedantic Hindi. The peculiar accent which marks the Mārwarī is often heard in the bāzārs. But the vernacular of the people in their homes and fields is the eastern Hindi, in that particular dialect known as "Bhojpurī," so called from the ancient town of Bhojpur, now a small village, near Baxār and a few miles south of the Ganges. "This," writes Mr. Beames,³ "was formerly a place of great importance, as the head-quarters of the large and powerful clan of Rājputs whose head is the present Mahārāja of Dumraon, and who rallied round the standard of Kunwār Sinh in the mutiny of 1857. Readers of the entertaining '*Siyar-ul-Mutākhharin*' will remember how often the Muhammadan sūbadārs of Azimābād (Patna) found it necessary to chastise the turbulent zamīndārs of Bhojpur, and how little the latter seemed to profit by the lesson. It is remarkable that throughout the area of the Bhojpurī language a spirit of bigoted devotion to the old Hindu faith still exists, and that the proportion of Muhammadans to Hindus is very small."

¹ See the very imperfect enumeration by the recent census for this district, *supra* p. 74. ² *Gaz.*, VI., 73-74. ³ *Journal Royal Asiatic Society*, new series, Vol. III., p. 484, v.; also Hoernle's *Comparative Grammar of the Gaudian Languages*, pp. v. et seqq., from which this notice is chiefly derived.

The dialect is, like its eastern and western neighbours, a result of phonetic decay of the old Aryan vernacular known generally as Prākṛit. Dr. Hoernle shows that it probably coincides geographically and philologically with the Ardhamāgadhī dialect of the Māgadhī Apabhraṃsa, or vernacular of the Prākṛit grammarians. A detailed examination of the dialect is impossible here: but a note of some of the leading peculiarities, which differentiate the Eastern Hindī (of which the Bhojpurī may be taken as the principal dialect) from the vernaculars of Rājputāna and the Doāb, may be found interesting.¹

Firstly, as to pronunciation: (1) E. H. has a tendency to dentalise cerebral semi-vowels; thus E. H. often has *r* and *rh* for W. H. *ṛ* or *ṛh*; it has also *r* and sometimes *n* for W. H. *l*. (2) While sometimes W. H. omits medial *h*, E. H. inserts an euphonic *h*.² (3) While E. H. never tolerates, W. H. sometimes adds euphonicallly an initial *y* or *v*.³ (4) E. H. has the short vowels *ē*, *aī*, *ō*, *aū*, which are unknown to W. H. (5) E. H. generally prefers to retain the hiatus *aī* and *aū*, while W. H. always contracts them to *ai* and *au*.⁴

Secondly, as to derivation: (1) The strong form of masculine nouns of the *a*-base has in E. H. a final *ā*, and the short form of pronouns a final *e*, but in W. H. a final *au* or *o*.⁵ (2) The singular possessive pronoun has in E. H. a medial *o*, but in W. H. *e* or *ā*.⁶ (3) E. H. prefers the weak form in (quiescent) *a* of masculine nouns with an *a*-base, W. H. the strong form in *au* or *o*.⁷

Thirdly, as to inflexion; and here both as regards declension and conjugation. As to declension: (1) E. H. does not possess the active case of the W. H. formed with the affix *ne*.⁸ (2) The oblique form singular of strong masculine nouns in *ā* has in E. H. a final *ā*, but in W. H. *e*.⁹ Next as to conjugation: (1) The present tense is made in E. H. by adding the auxiliary particle *lā* to the ancient (Sanskrit) present; in the W. H. by adding *gā* or *hai* or *chhai*.¹⁰ (2) The past tense is formed in E. H. by means of the suffix *al* or *il*, in W. H. by the suffix *yau* or *yo*.¹¹ (3) The future tense is made in E. H. by means of the suffix *ab* or *ib*, in W. H. by the suffixes *ih* or *as* or by adding the auxiliary participle *go* or *gau* to the ancient present.¹² (4) While E. H. possesses the infinitive in *ab* or *ib* in common with W. H., it does not share with it that in *an*.¹³

¹ Hoernle, *Grammar of the Gaudian Languages*, p. ix.

but W. H. *did* or *diyd*.

² e.g., E. H., *e me* in this, *o me* in that; but W. H. *yā mē*.

³ e.g., E. H. *būhai*, he sits; W. H. *baihe*; E. H. *airand*, W. H. *aur*.

good, W. H. *bhulau* or *bhālo*; E. H. *je* which, W. H. *jau* or *jo*.

but W. H. *mert* or *mārt*.

E. H. *parhai*, read, W. H. *parhyau*.

⁹ e.g., E. H. gen. *ghore kau* W. H. *ghore kau* of nom.: *ghorē*, horse.

becomes; W. H. *haigā* or *hvaichai* or *hvaichhai*.

¹⁰ e.g., E. H. *karabun*, I shall do; W. H. *karibau* or *karasun* or *karauingau*.

¹¹ e.g., E. H. *karab*, doing; W. H. *karabun*, or *karabun*.

⁴ e.g., E. H. *dihāi*, he gave;

⁵ e.g., E. H., *e me* in this, *o me* in that; but W. H. *yā mē*.

⁶ e.g., E. H. *bhai*, he sits;

⁷ e.g., E. H. *airand*, W. H. *aur*.

⁸ E. H. *mert* (fem.) mine;

⁹ e.g., E. H. *parhai*, read, W. H. *parhyau*.

¹⁰ e.g., E. H. *haigā* or *hvaichai* or *hvaichhai*.

¹¹ e.g., E. H. *karabun*, I shall do; W. H. *karibau* or *karasun* or *karauingau*.

Fourthly, as regards construction there is one great difference, that in the case of the past tense of transitive verbs E. H. possesses a regular active construction, with a proper active past tense; whereas W. H. uses a passive construction with the help of the active case (in *ne*) of the subject.

Fifthly, as regards the vocabulary, some of the commonest and most important vocables differ. Instances of this will doubtless occur to the reader familiar with both dialects, and need not be multiplied here.

Of local literature there is none. Though the district possesses two printing and several lithographic presses, no local newspaper or periodical is issued, and no books are locally published. The songs, proverbs, traditions, and folklore of the people would doubtless afford material for a compilation of interest in many directions; but that work yet remains to be done. Libraries or even moderate collections of books are rare; that of the pandits of Dabka in Bhadohi being the only one worthy of mention.

Schools in this district, as elsewhere, are classified as "high," "middle" and "primary." Of high schools there are two, both in the city of Mirzapur, one entirely supported and the other partially aided by government. The latter is under the management of the London Missionary Society. Both give instruction ranging from the most elementary subjects to the standard of the entrance examination of the Calcutta University. Both schools have consequently three departments,—primary, middle and high. The following table will show the number of boys on the rolls, the average daily attendance, and the cost of the two schools at the present time (1882):—

Name and class of school.	Number of boys on rolls.	Average daily attendance.	Cost to government.	Expenditure from other sources.	Total average cost per head.	Cost per head to government.
<i>Government High School.</i>						
(a) High ...	24	16.84	Rs. 3,902	Rs. 68	Rs. 235.75	Rs. 231.71
(b) Middle ...	63	52.24	2,007	136	41.02	38.42
(c) Primary ...	86	64.56	1,473	496	30.40	22.82
Total ...	173	133.64	7,382	700	...	...
<i>Aided High School.</i>						
(a) High ...	9	8.15	400	778	116.15	30.5
(b) Middle ...	41	25.53	400	779	46.17	15.68
(c) Primary ...	177	132.65	1,600	1,000	24	12.0
Total ...	227	166.33	2,400	3,157	...	...

The government school has an oriental department attached to it, giving instruction in Sanskrit, Arabic, Persian, Urdu, and Hindi to 191 scholars. To this department government contributes Rs. 426 per annum, the balance of about Rs. 1,400 being met from endowments and other sources.

In addition to the above schools, there is an Anglo-vernacular school at Gyanpur (an *alias* of a part of the town of Konrh in Bhadohi), which gives instruction up to the standard of the middle class examinations. This school has 42 boys on the rolls, and an average attendance of 39.58. The cost is met solely from private sources; but an oriental department under the same management, with about 100 pupils, is aided to the extent of Rs. 204 annually by government. Five other schools are rated as "middle;" but with the exception of those at Gopiganj, Ahaurá, and Chunár, they are simply village schools in which education is attempted, with more or less success, to be carried higher than usual. The most recent reports speak of the upper classes of these schools as small in number and poor in instruction.

Of vernacular primary there are 116 established by government and five aided. The total recorded number of scholars was, according to the latest reports, 4,083; and the annual charges amounted to Rs. 13,032, or Rs. 3-12-9 per head. Of the primary schools seven are free schools, the total cost of which is defrayed by the municipalities of Mirzapur and Chunár: the former town has six such schools, and the latter one. There are eight primary schools for girls,—three established by government and five aided. The attendance registers show a total of 185 scholars, costing Rs. 10-6-6 a head, of which sum government pays Rs. 6-0-4. The high average is due to the expensiveness of the aided schools, where each scholar costs Rs. 12-13-7 as against Rs. 6-2-6 in government schools. The teaching agency in aided schools is, however, superior.

The above figures corroborate and partly explain the dense ignorance of the mass of the people shown in the educational returns of the census.¹ The machinery of primary education is still inadequate. It is hardly possible to bring education home to every man's door, especially in the case of a population thinly scattered over a wild and roadless country. The customs of the country prevent children being sent to any distance more than a mile or so from home; and the poverty of the people, involving as it does universal labour from the earliest possible age, is

¹ *Supra*, p. 63.

another and a most serious impediment. But these are of small account beside the absolute indifference of the agricultural masses to the uses and benefits of the elements of knowledge. The school population is almost invariably recruited from the priestly, landowning, trading and writer castes. A large percentage of the children instructed would probably have learned to read and write by their own primeval methods, if government had not brought its own system to their doors. Beyond these classes the spread of educational influences is imperceptibly slow.

Besides the head-office at Mirzapur, there are 22 sub-offices (imperial) and 10 district post-offices. The sub-offices, exclusive of three in the city, are at Ahraurá, Bárah, Bhadohi, Bijaipur, Bindháchal, Chakia, Chunár, Chunár railway station, Díg, Dúdhí, Gopíganj, Kachhwa, Katka, Khairwa, Kon, Pahári, Robertsganj, Sháhganj and Suriánwán. The district offices are at Chopan, Chhotá Mirzapur, Drummondganj, Ghoráwal, Hallia, Konrh, Lálganj, Marihán, Pannúganj and Rájgarh. The following table gives the number of letters, parcels, and other missives received at these offices during 1880-81, and also during the last year of three preceding quinquennial periods :—

	1865-66.				1870-71.				1875-76.				1880-81.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
Received ...	177,115	8,286	1,377	643	368,304	20,001	1,488	3,051	459,576	20,254	2,012	3,484	513,812	23,843	5,643	3,076

According to the latest allocation statement, Mirzapur contains 44 police-stations, whereof 8 belong to the first class, 2 to the second, 13 to the third, and 21 to the fourth. The first-class stations,¹ which have usually a sub-inspector, two head and a dozen foot constables, are at Mirzapur, Chunár, Bindháchal, Gopíganj, Bhadohi, Lálganj, Robertsganj and Ahraurá. The complement of the second-class stations at Ghoráwal and Chopan is, as a rule, a sub-inspector, two head and nine foot constables. The third-class stations, at which are generally quartered two head and six foot constables, are at Suriánwán, Katka, Kachhwa, Drummondganj, Marihán, Khairwa, Kon, Sháhganj, Pannúganj, Halliá, Díg, Chakia and Dúdhí.

¹ This is the present allocation, but it is under contemplation to remove the Katka *thána* to Aurai, and raise it to first class; to locate third class stations at Gaipura and Pahári on the railway, and at Amdaha, Mirzapur Khurd and Rájgarh; doing away in consequence with the outposts at Akori, Adalpura, Mádhó Sinh, Pandri and Durgáganj.

The fourth-class stations or outposts, whose quota consists of but one head and three foot constables, are at Rájgarh, Mirzapur Khurd, Amdahá, Sukrit, Konrh, Mádhó Sinh, Uj, Harrai, Bhaisaundh, Aurai, Pandri, Adalpúra, Kotwa, Akori, Mánchi, Parsoi, Durgáganj, Úgapúr, Chaitganj, Bárah, and Baraundha.

All stations, of whatever class, are manned by the regular police enrolled under Act V. of 1861. This force is assisted by the municipal and town police, recruited under Acts XV. of 1873 and XX. of 1856 respectively. In 1880, the three forces mustered together 824 men of all grades, including 16 mounted constables. There was thus one policeman to every 6·33 square miles and 1,384 inhabitants. The cost of the force was Rs. 88,424, of which Rs. 70,346 were debited to provincial revenues and the remainder defrayed from municipal and other funds. The following statement shows for a series of years the principal offences committed and the results of police action therein :—

Year.	Cases cognizable by the police.					Value of property.		Cases.			Persons.			
	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Stolen.	Recovered.	Total cognizable.	Under inquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed.	Acquitted.	Percentage of convictions to persons tried.
						Rs.	Rs.							
1876 ...	9	1	10	575	875	32,873	7,035	1,461	1,158	291	471	384	78	81·52
1877 ...	9	2	10	523	1,107	20,292	7,812	1,732	1,327	392	661	529	108	80·30
1878 ...	7	2	12	667	2,113	30,861	10,557	2,794	2,090	813	1,243	1,062	165	85·43
1879 ...	3	2	8	469	1,409	23,768	8,736	1,888	1,376	486	794	670	116	84·34
1880 ...	6	3	6	326	1,048	13,671	5,416	1,383	1,023	303	406	379	90	93·36
1881 ...	...	...	5	417	1,107	16,984	6,435	1,529	1,140	297	469	384	85	81·82

Village police.

Besides the regular and town police, there were, in 1881, 1,362 village and road watchmen, organized under Act XVI. of 1873. These were distributed amongst the 5,160 inhabited villages of the district, at the rate of one to every 666 inhabitants. Their sanctioned cost, Rs. 49,416, was met out of the 10 per cent. cess. But in a large proportion of the southern uplands the guardian of the peace is still the primitive *gorait*, who is paid by the zamíndárs, and deems himself to owe his first obedience to them.

There are fifteen villages in which the special regulations for the repression of infanticide are in force. Of these, two are in the Gopiganj police circle, three in Bhadohi, one in Aurai (Katka), one in Díg, and the remaining eight in Suriánwán. The suspected tribe in every case, except in the village of Kohi in Gopiganj circle (where the Gaharwárs are proclaimed), is the Monas clan of Rájputs. The total population affected by the rules is very small, being only 1,860 of all ages and both sexes; and, the percentage of girls to the whole minor population being (according to the latest returns) 43·2, it would appear that the practice is under the pressure of circumstances dying out.

The district jail is, owing to its situation within a short and easy railway journey of the central prisons both at Allahabad and Benares, smaller and less important than similar institutions in less accessible districts. The fact that the building is somewhat behind the times in construction and arrangement, and in many respects inconveniently situated, is thus of less importance. The principal statistics for 1880-81 may be thus tabulated:—

Total number of prisoners during the year.	<i>Hindus.</i>		<i>Musalmdns.</i>		Christians.	Average daily number of prisoners.	Admitted during year.	Transferred during year.	Discharged during year.	Admitted to hospital during year.	Deaths.	Total yearly cost per head of average strength.	Net yearly cost per head of average strength, after deducting profits of manufactures.
	Males.	Females.	Males.	Females.									
1,272	1,009	121	120	19	3	260·93	1,257	125	858	291	11	Rs. a. p. 53 3 10	Rs. a. p. 42 13 8

Of the total number of prisoners, 124 were imprisoned by order of the civil courts. Of the admissions during the year, 19 are entered as juvenile offenders, or persons under 16 years of age; 988 as between 16 and 40; 247 as between 40 and 60; and 18 as above the latter age. The largest item in the average expenditure on each prisoner was the cost of his rations (Rs. 13-15-7). The remainder was made up of his shares of establishment (Rs. 10-13-0), clothing (Rs. 1-7-10), police guards (Rs. 4-2-2), building and repairs (Rs. 3-5-9), hospital charges (Rs. 1-9-8), and contingencies (Rs. 1-13-0). The average number of effective workers was 168·79. Apart from the more

strictly penal employments of grinding corn, pounding *surki* and so forth, and the menial work of the jail, the principal industry was the weaving of rugs, carpets, and *dharis*, there being in fact no other important manufacture. The net annual profit from manufactures is given at Rs. 2,708. Classified according to occupations, the jail population consisted of 492 agriculturalists, 741 non-agriculturalists, while of 39 the occupation was not specified

The lock-up for under-trial prisoners is entirely unconnected with the jail. The number of persons detained during 1881 was 1,210, of whom 908, or almost exactly three-fourths, were subsequently sent to jail.

Before entering upon the next head—fiscal history—the following brief statement of present area, revenue and rent may be given, but it must be borne in mind that the areas are only approximate estimates. The total area according to the latest official statement (1881) was 5,223·3 square miles, of which 1,576·1 were cultivated, 817·2 cultivable and 2,830·0 barren. The area paying government revenue or quit rent was 2,942·8 square miles (1,264·4 cultivated, 409·0 cultivable, 1,269·4 barren). The amount of payment to government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 8,43,358;¹ or, with local-rates and cesses, Rs. 9,62,565. The amount of rent, including local cesses, paid by cultivators was Rs. 29,19,192.

The district of Mirzapur, with the exception of a few villages received from Allahabad in recent years, falls entirely within the tract of country once known as the Province of

Benares, in which the settlement of land-revenue was made permanent by Regulation I. of 1795. We have thus no long record of successive and increasingly scientific adjustments of the land-revenue demand to deal with here; but in almost every department, which the researches incident to modern settlements in western districts have done so much to elucidate, there is a corresponding absence of accurate, and often even of approximate, information. The field is further narrowed in Mirzapur by the lateness of the date (1830) at which this district was severed from the Benares collectorate, from which the districts of Gházipur (including Ballia) and Jaunpur had already successively been carved out. The permanent settlement had thus been current for nearly forty years when this district first attained to a separate fiscal existence. The events which led to the passing of Regulation I. of 1795, and the methods upon

¹ In census form XXI. the land revenue is Rs. 8,43,388, or Rs. 30 more than is given here. The figures in the text are those supplied in a later return from the district.

which Mr. Duncan's settlement was formed, need not be treated of in this notice at any length. A brief resumé of the course of events from the accession of Rájá Mahípnarain is all that need here be given, reserving for the pargana notices at the end of this memoir further details of fiscal history for the various subdivisions of the district.

Before the permanent settlement the internal administration was framed on the time-honoured native model. The government had contented itself with the regular realisation of the stipulated tribute from the rája, and abstained from any interference with the internal affairs of the province. The collection of the land revenue was farmed out to a host of *ámils*, who were permitted to do very much as they pleased, so that they maintained some semblance of order, and punctually met their engagements to the rája. In some parganahs the *ámils* were the leading men within their respective charges, and in these cases the system worked with a less degree of harshness; but many were simply rapacious publicans, whose sole principle of fiscal administration was to grind the last possible farthing out of the holders of the soil. The administration of Balwant Singh had possessed at least the merit of vigour; and even under his successor the rapacity of public officers seems, as far as the revenue was concerned, to have been kept in partial check; but during the first six years of Mahípnarain's government, the unprincipled corruption of the rája's agents reached such a pitch that when Mr. Duncan arrived in 1787,¹ he found the country becoming literally a waste, and the revenue yearly decreasing.

Mr Duncan.

A very short time convinced Mr. Duncan that it would be useless to expect the rája to exert himself in the direction of reform. Even so simple a measure as the issue of an improved and uniform lease and counterpart for engagement with the land-holders was met with the most strenuous opposition, and, in the end, unwillingly and perfunctorily carried out. Mr. Duncan, therefore, sought and obtained the sanction of the governor-general in council to his making the settlement of the revenue for the *fásli* year 1196, under his own immediate control. This settlement was made, not upon actual measurement, but "upon

Settlement of 1196 *fásli*,
(1788-89 A. D.),

¹ Mr. Jonathan Duncan assumed charge as Resident at Benares on the 31st August, 1787; he remained till October, 1792, when he was deputed to the Malabar coast on a commission from which he returned to Benares only in March, 1794. He was occupied till October, 1795, in drafting the Regulations that were to introduce the system of internal administration which had already been adopted in Bengal and Behár. On his departure at the end of 1795, the post of Resident was abolished and his functions divided among the new officials constituted by the Regulations. Subsequently Mr. Duncan held the appointment of Governor of Bombay for 16 years and died 'in harness' on the 11th August, 1811, after an uninterrupted service (pace his monument in the Bombay cathedral) of 39 years.

the kánúngos' reports and estimates of the state of the actual produce, compared with their former accounts, and corroborated by the Resident's own judgment, aided by that of the most experienced native officers, and tried, in some instances, by the examinations on oath of the kánúngos in those parganahs in which the apparent defalcation of the funds was most alarming." The

settlement was, as has been said, for one year only, extended for five years.

but, "owing to the insufficiency of this, and with a view of promoting the improvement of the country," the greater part of the leases were afterwards extended to terms of five years. Government, in confirming the arrangements then made, introduced for the first time the question of a permanent settlement, and "the great and lasting benefits" which would accrue from its introduction. The Resident was asked to report whether such a policy was in his opinion practicable and desirable, and whether any and what modifications of the system followed in Behár would be necessary.

The details of subsequent arrangements and negotiations need not be

A ten years' settlement here repeated. After considering the Resident's re-ordered commendations, the Board resolved that a settlement

of the province for ten years should be made, commencing with the year 1196 *fasli*, and that those ámilis who were then holding under five years' leases (of which four remained unexpired) might be, at the discretion of the Resident, continued as collectors of revenue for the five years which would remain after the expiry of their leases. This settlement was made by the

Resident and his assistants, and confirmed by the governor-general in council on the 11th February, and confirmed.

1791. It was a settlement, as far as possible, with the actual proprietors of the land; but with the important exception that, in (deference) to the wishes of the rája, all landholders who had been dispossessed and reduced to the condition of cultivators before the 1st of July, 1775 (1182 *fasli*), the date of the final transfer of the sovereignty of Benares to the Company, were excluded from its benefits. The rája, however, subsequently withdrew his

objections, and when by Regulation I. of 1795 the settlement was declared permanent, it was provided

that such zamíndárs should be restored to their estates on the avoidance of the leases which might have been granted to farmers.¹ At the same time it was decided that the rája's claim to the surplus revenue should be commuted for an annual payment of one lákh of rupees, and from

¹ The special arrangement made with the rájas of Kantit, Agori-Barhar and Singrauli will be found noticed in their place in the historical portion of this notice.

this time he ceased to have any concern in the administration of the province outside his own family domains and *jāgīrs*.

The following statement exhibits the revenue shown in the *Ain-i-Akbari*,¹ the total demand assessed by Mr. Duncan upon each parganah, and the land revenue at the present time:—

Parganahs, (P.), Tappa, (T.), or Taluka, (Tal.)		Revenue in the <i>Ain-i-Akbari</i> .	Demand at per- manent settle- ment.	Present demand.
		Rs. a. p.	Rs. a. p.	Rs. a. p.
P. Sikhar	...	21,134 4 5	53,523 0 0	57,484 9 4
P. Ahraura	...	2,726 13 2	14,252 4 3	16,949 6 6
P. Bhagwat	...	Rent-free.	20,481 15 3	38,282 2 9
P. Chunār	...	21,327 7 2	41,302 2 6	54,219 1 6
P. Bhūli	...	25,316 6 5	90,890 8 0	106,553 8 0
Tal. Saktisgarh	...	21,413 14 0 ²	15,580 0 0	13,918 0 0
T. Uprandh	...		45,278 10 0	55,924 15 9
T. Chaurāsi	...		90,961 0 3	97,629 14 6
T. Chhīānave	...		100,572 14 0	78,897 0 6
Tal. Majhwā	...		57,443 7 0	48,971 1 6
		A taluka included in Akbar's time in Kaswār (now in the Benares district).		
T. Kon	...	91,523 15 2	39,628 11 6	38,775 0 4
P. Bhadohi	...		1,79,669 0 0 ⁴	1,73,199 0 0
P. Kera Mangraur	...	23,125 0 0	Not assessed to	government revenue.
P. Agori-Barhar	...	Not included in the <i>Ain-i-Akbari</i> (<i>vide supra</i> p. 5)	53,281 13 6	49,206 5 0
P. Bijāigarh	...		1,196 0 0	14,348 5 0
P. Singrauli	...		Not assessed to	government revenue.
Total	...	2,26,567 12 4	8,13,051 6 3	8,43,358 6 8

The column showing what Akbar's revenue demand was is of no practical utility, but it may be of interest from an antiquarian point of view. It will be seen that there is considerable discrepancy between the last two columns. This is due to the re-settlement of lapsed farms, the annexation of lapsed *jāgīrs*, the remissions made from time to time on account of land taken up for roads and other public purposes with other contingencies; and, further, to the change of system by which commission ceased to be paid to tahsildars, and the sum so saved was annexed to the land revenue.

¹ Gladwin's *Ain-i-Akbari*, II., pp. 200-5.

² The small revenue derived by Akbar from parganah Kantit has been remarked upon already. (*Vide supra* p. 6).

³ This was the moiety received into the Company's treasury.—Shakespeare's *Duncan Records*, I., p. 161.

The mention of tahsildárs leads to the next great step in fiscal reform. The government demand had indeed been fixed, but the pernicious system of entrusting the collections to contract-tahsildárs, who were personally responsible for the demand and remunerated by a percentage (usually one-tenth) of the collections, had, from sheer necessity, been continued. The result was the accumulation of great wealth and enormous estates by many of those officials. These estates were usually obtained by the simple process of nominating their relatives and dependents as managers of alleged defaulters' property, and afterwards, when it was found that fraud went unpunished, putting them forward as the actual zamíndárs. There appear to have been twelve or thirteen such tahsildárs in the parganahs now forming the Mirzapur district in 1801. In 1804, in consequence of the abuses which had arisen, government took into consideration the total abolition of the office of tahsildár; but the final arrangement made, which took effect from 1809, was that which subsists in principle to the present day, by which the tahsildárs are the paid servants of government with no personal or pecuniary interest in the revenue they collect. The number of tahsildárs was at the same time largely reduced. In this district only two were appointed, one for parganahs Chaurási, Upraudh, Ohhiánave, Saktísgarh and Bhagwat, and another for parganahs Agori, Barhar and Bijaigarh. The rest of the district was left *huzár tahsil* (*vide supra*, p. 10). This was, in brief, the state of things when the Mirzapur collectorate was formed in 1830. The present Chunár tahsil was formed, as one of the consequences of the change of jurisdiction, in 1845.

There remained still one great obstacle to successful revenue administration. The district had never been surveyed, and in great part hardly explored. No maps of any pretence to accuracy existed; nor had any approach to a trustworthy record of rights ever been made. A survey of the whole province was ordered by the Government of the North-Western Provinces in 1839. The Board of Revenue, taking advantage of the opportunity, ordered a simultaneous revision of settlement, and the preparation of village papers in accordance with the provisions of Regulation IX. of 1833. The survey, which was undertaken and carried out by Captain Wroughton in 1839-40-41, may be described as a boundary survey for revenue purposes of the country north of the Kaimúr range of hills. The resulting maps are—(1) village maps, generally on a scale of four inches to the mile; but as the tri-junctions even of villages were not marked, it is exceedingly

difficult to settle boundary disputes or restore the village boundaries from these maps: (2) parganah maps on a scale of two inches to the mile, roughly drawn, with village boundaries very imperfectly shown, and topography incorrectly and very inartistically delineated. South of the Kaimúrs, a still more rudely-executed and incorrectly-drawn map on the two-inch scale was all that was prepared, no maps showing village boundaries being attempted.

The record of rights, which was compiled *pari passu* with the survey, was perhaps not more imperfect than the first attempt at a task of such magnitude might be expected to be. It must be remembered that the permanent settlement had simply been an assessment, and not a settlement at all as the term is at present understood. For half a century afterwards there had been no survey and no attempt to frame a record of rights. When therefore, in 1841-47, this was finally undertaken, the magnitude of the task had naturally increased largely, owing to the absence of properly constructed records,

and the uncertainty and inexactness which inevitably resulted from fifty years of chaos. Indeed, so intricate and conflicting appear to have been the *patiddári* tenures in many instances, that the record of them was not attempted. The maps with the village records are rough sketches only, and although attested by the revenue survey officer, were apparently drawn to no specified scale. The original imperfections of the record were perpetuated and exaggerated through ninety years more, by the almost complete neglect of supervision or testing of the patwáris' work; a neglect which was almost unavoidable with the utterly inadequate staff which was all that was provided, and the impracticable size of many of the patwáris' circles, especially in the upland tracts. The state of things was thus described by Mr. Stoker, writing in 1878, with special reference to the Mirzapur tahsil:—

“The inaccuracies and omissions of the records are so many that I have always hesitated to receive them as sufficient proof of anything either entered or omitted. In the Gangetic valley, with the exception of the alluvial lands annually submerged or subject to erosion, the field maps continue to correspond tolerably with the actual demarcations. They were drawn up after the land had been fully brought under cultivation. But above the hills the area and divisions of cultivated lands have altered so much that the maps no longer serve as a guide. Fields have been broken up or allowed to become waste, and new lands have been brought under the plough,

Condition of the papers
in 1878.

This is only to be expected where the cultivated area is small and fluctuating, the waste lands and jungles of great extent, and the fields frequently abandoned after one or two croppings. The record of holdings is generally imperfect, that of the forms and variations of cultivating tenures especially so. Under the permanent settlement all sub-tenures have assumed a fixity and value unknown elsewhere. A vast area is held by tenants at fixed rates and occupancy tenants who freely transfer their holdings by every form of conveyance. Such tenures really approximate very closely to sub-proprietorship. It is sometimes difficult to distinguish between the two. They possess a high and recognised money value. It would be natural to expect a very exact and discriminating record of the holdings and status of such cultivators. And yet this is one of the weakest portions of the *jamabandís* (rent-rolls). They rarely contain any specification or classification of tenants according to their status. The courts are left to determine the issue from extrinsic evidence. "An analogous defect is the failure to define or specify the *sír* lands of the zamindárs. Or, again, it happens that an entirely fictitious rent or rent-rate is recorded, that actually paid being something very different. The registration of alienations and transfer of cultivating tenures has been habitually neglected. The papers swarm with names of men long since dead or dispossessed. The condition of the record of proprietary right is even worse. The *khewats* (registers of shares) are entirely untrustworthy. From the neglect of a long series of years, they have fallen into such disorder that it is impossible to accept any one implicitly."

These remarks referred chiefly to the fully cultivated Gangetic valley.

Cadastral survey and second revision of settlement. The state of things in such a country as the south of Upraudh was infinitely worse. It is, however, pleasant to add that the confusion described is already, in great part, a thing of the past. A new cadastral professional survey, based upon scientific projection under the superintendence of Colonel Anderson, has for some years been in progress and will be completed in 1882-83. The survey operations embrace the whole area of the district down to the Kaimúr range, with the exception of the Family Domains of the Mahárája of Benares and the hilly portion of the Bijágarh parganah. The results are:—(1) Village maps compiled on a 16-inch scale, and in a very superior style, showing the limits of every field; these are re-produced by photozincography, so that copies are available in any number: (2) two-inch scale maps for each parganah, reduced from the 16 inch village maps.

The village tri-junctions have been permanently marked by square stone pillars imbedded in masonry, and theodolite stations along the boundaries by

smaller pillars, having, as a distinctive mark, a prism cut on the top. Consequently with the survey new village papers are being compiled on the basis of the 16-inch maps. The district will thus be raised to an equality in these matters with the best of the temporarily-settled tracts, and it will only remain to provide, by a sufficient establishment and competent supervision, for the constant maintenance and correction of the records.

A topographical survey party commenced work during the cold weather of 1882-83, under the superintendence of Major Wilmer, for the compilation of maps on a two-inch scale of the area south of the Kaimūr range, the Family Domains, and other portions of the district beyond the range of the more elaborate survey.

It remains now to speak of the present fiscal condition of the district, following, for convenience of reference, the arrangement adopted in other notices so far as the imperfection of the record will allow. The following statement shows the total demand, including cesses, for the first year of four successive decades :—

Year.	Land revenue.	Patwāri cess.	Acreage cess.	Twelve per cent. cess.	Chaukidārī cess.	Road cess.	School cess.	District dāk cess.	Total of land revenue and cesses.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1850-51...	8,39,211 13 4	...	...	...	...	...	...	...	8,70,211 13 4
1860-61...	8,39,326 0 0	38,601 15 0	...	...	...	6,868 12 0	...	...	8,84,796 11 6
1870-71...	8,46,127 0 0	38,601 15 0	...	741 8 7	...	6,829 15 6	2,753 5 6	2,699 16 10	8,93,743 12 5
1880-81...	8,43,368 0 0	61,825 2 10	43,665 8 0	632 0 0	20,520 15 1	6,840 9 1	825 2 8	732 8 9	9,74,228 14 0

The acreage cess was introduced by Act XVIII. of 1871, and was collected for the first time in 1871-72. The original proposal was for a uniform impost of 2 ānas on each acre of the cultivated area, but on representations made by Mr. Pollock the collector, a rate varying from the maximum down to one pie per acre, according to the fertility of the soil, was adopted. Some of the hilly paraganahs, Upraudh, Agori, Singrauli, and Dūdhī were altogether exempted. In 1879-80, the incidence of the cess was raised 25 per cent, chiefly with a view to meet the cost of the re-survey of the district. The patwāri cess was first introduced in 1856, the *jāgīrs* which had previously been allotted to the patwāris, in lieu of salary, being at the same time resumed. The cess was, however, entirely abolished from the 10th March, 1882, the date on which Act

XIII. of 1882 came into force. The 12 per cent. cess is levied only upon the eight temporarily-settled villages which were transferred from Allahabad in 1861. These villages are exempt from the other cesses. The *chaukidārī* cess is also a comparatively new institution, dating from 1871-72, when the *jāgīrs* of the village watchmen were resumed. But the system of salaried *chaukidār*s¹ has not been extended beyond the first range of hills. In the uplands, the *chaukidār* is still a useless person, receiving a pittance of Rs. 12 per annum from the *zamīndār* and sundry perquisites at harvest and other times. The road cess is not levied in the Benares Family Domains. Government allows, from the general revenues of the province, a sum of Rs. 1,732 annually for roads in Bhadohi and Rs. 500 for Kera Mangraur.² The school cess is now only levied (at 8 ānas per cent. on the land revenue) in those portions of the district to which the acreage cess has not been extended; and the same remark applies to the cess levied for the support of the district *dāk*.

The following statement gives in detail the demand for a series of years with the account of the collections and balances. As a matter of course in a permanently-settled district, it is only during seasons of special scarcity and distress that any considerable sums remain outstanding at the close of the year :—

Year.	Demand.	Collections.	Balance.	PARTICULARS OF BALANCE.					Percentage of balance on demand.
				Real.			Nominal.		
				In train of liquidation.	Doubtful.	Irrecoverable.			
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1871-72	8,45,127	8,41,722	3,405	1,641	...	...	1,764	19
1872-73	8,45,096	8,36,643	8,453	6,699	...	...	1,754	79
1873-74	8,45,027	7,70,548	74,479	72,616	115	...	1,748	881	
1874-75	8,45,027	8,35,997	9,030	7,167	...	...	1,863	84
1875-76	8,45,043	8,40,430	4,613	2,750	...	...	1,863	32
1876-77	8,45,026	8,43,163	1,863	...	...	...	1,863	...
1877-78	8,44,190	8,41,752	2,438	1,539	...	...	899	18
1878-79	8,43,305	8,43,388	7	...	...	...	7	...
1879-80	8,43,388	8,43,376	12	12	...	...	...	...
1880-81	8,43,388	8,43,388	...	...	...	...	...	...
1881-82	8,43,358	8,43,358	...	...	...	...	...	...

The instalments in which the revenue is collected vary considerably in the different parganahs of the district, in order to suit the differing conditions of agriculture. The following

¹ Vide G. O. No. 407, dated 20th April, 1871.

² G. O. No. 1290, dated 22nd July, 1864.

table gives a complete *kistbandi* or instalment statement (fractions of a rupee being omitted) for the district. The Family Domains do not appear separately, as the Bhadohi revenue is paid into Mirzapur tahsil, while Kera Mangraur is revenue-free (*lakhiraj*). The revenue from parganah Agori is also nominal; Singrauli is entirely revenue-free; and Duddhi being a government estate, its proceeds do not appear as land-revenue:—

Tahsil.	Parganah, tappa, &c.	Extent of instalment in fractions of a rupee	November.	Extent of instalment in fractions of a rupee.	January.	Extent of instalment in fractions of a rupee.	May.	Extent of instalment in fractions of a rupee.	June.	Extent of instalment in fractions of a rupee.	August.	
		a.	Rs.	a.	Rs.	a.	Rs.	a.	Rs.	a.	Rs.	
Mirzapur.	Chanrāsi	...	2 12,201	4	24,407	5	30,507	5	30,514	...	...
	Majhwa	...	3 9,182	6	18,364	3	9,182	4	12,243	...	...
	Uprandh ¹	...	4 12,914	6	20,605	3	11,472	3	9,663	...	...
	Chhānave	...	2 9 861	4	19,727	4	19,725	6	29,584	...	...
	Kon	...	2 4,848	4	9,163	4	10,228	6	14,541	...	...
	Bhadohi	...	2 22,067	3	34,288	5	53,817	...	...	6	63,527
	Total	71,773	...	126,554	...	134,426	...	96,545	...	63,527
Cauāra.	Bhagwat	...	3 7,176	6	14,360	3	7,176	4	9,570	...	...
	Ahaura	...	3 3,173	6	6,356	3	3,173	4	4,337	...	...
	Bhūll	...	4 26,385	6	39,590	3	19,787	3	10,792	...	...
	Karyāt Sīkhar	...	2 7,177	4	14,426	4	14,353	6	21,528	...	...
	Haveli Chunar	...	4 10,172	5	16,914	4	13,566	4	13,566	...	...
	Saktisgarh	...	3 3,478	6	5,219	3	2,610	3	2,611	...	...
	Total	57,566	...	96,866	...	60,670	...	71,804
Robertsganj.	Agori	...	...	5	...	5	...	2	...	3	...
	Barhar	...	5 15,394	7	20,154	2	6,754	2	6,889	...	...
	Bijaingarh	...	5 4,532	6	4,815	3	2,468	3	2,543	...	...
	Total	19,931	...	24,974	...	9,214	...	9,435
	GRAND TOTAL	148,570	...	248,394	...	204,310	...	177,284	...	63,527

No accurate information from which an analysis of tenures can be compiled is available. Of the 4,352 villages included in the district, 1,485 are within the domains of the Tenures;

¹In addition to the amount shown as payable in November in Uprandh there is a sum of Rs. 1,271-4-0 payable as part of the same 4 ānas *kist* in Decr.

Maharája of Benares. These are partly held by sub-proprietors, known as *manzúridárs*, who differ from zamindárs under government in little else but the smaller proportion—usually about 20 per cent.—of the gross assets which they enjoy. The remaining, or *nd-manzúri* villages are those in which no sub-proprietors have been recognized, or in which their rights have lapsed. These are usually farmed. The great and in the rest of the estates of Kantit and Agori-Barhar account for 734 district. more villages, in only about 50 of which sub-proprietary tenures exist. For the rest of the district, it can only be said that the prevailing tenure is that known as imperfect *pattidári*, or a tenure by which part of the land is held in common and part in severalty; government revenue and village expenses are paid from the common stock, and any deficiency is made up according to a rate which is drawn over the cultivation, (*str*) of each member of the community. *Bhaidhára* tenures are unknown. The prevailing form of rent-free holding is that known as *krishndrpan*, originally a grant to Brahmins in consideration of religious services. Etymologically the term indicates an offering (*arpan*) in propitiation of Krishna. *Shankalap* and *birt* are used to express similar tenures, but with some differences.¹

The leading families among the Brahmins have already been mentioned.

Leading families.

Of Rájputs there are none but the great houses (whose history is in effect that of the district) and their connections.² It will suffice here to notice them very briefly. In the order in which they are given in the official Manual of Titles, North-Western Provinces (1881), the persons possessing titles are the following:—(1) Bed Sarn Kunwari, rání, of Agori-Barhar, residence Rájpur, whose estates, in parganahs Agori-Barhar, Singrauli and tappa Chaurási now under the management of the Court of Wards, are assessed with a government revenue of Rs. 32,297-11-7; (2) Udit Naráyan Sinh, rája, of Singrauli, who pays no revenue to government, but an annual sum of Rs. 701 to the Barhar estate; and (3) Pirthí Ráj Kunwari (widow of rája Rám Sárán Sáh), rání, residence Rámgarh, whose estates are assessed at Rs. 8,624-8-0 on account of government revenue. A few other houses of importance will be mentioned in the historical portion of this notice and in the parganah articles. No other families exist whose claim to distinction, either on account of lineage or wealth, is sufficiently great to raise them much above the dead level of monotonous and somewhat bucolic respectability which characterises the zamindárs of the district generally.

¹ See Carnegie's *Kach. Tech.*, p. 309.

² e.g. Kantit, Agori-Barhar, Bijaigarh, the Monas of Bhadohi, the Muhammadan Rájputs of Kera-Mangraur, etc., for which see the historical part of this notice.

From leading families to the care of their estates by the Court of Wards is unfortunately a very natural transition. For years past this district has been the scene of some of the most extensive operations of the Court. The Kantit estate, owing to a double minority, has been under management since 1850, with the result that a debt of over four lákhs of rupees has been changed to a surplus of more than the same amount, and an annual income of over two lákhs. The Agori-Barhar estate is managed by the court, owing to the fact that the present tenant-for-life is a widow. This property has an income of over a lákhs per annum. Five¹ other estates, none however of any great importance, are also under management.

The alienation of ancestral property is again a kindred subject. But little of this appears to occur in Mirzapur, the field being limited by the large extent of the four or five great estates which make up so considerable a portion of the district. The following are the details as given in the Board's reports :—

Year.	ALIENATIONS.					
	By orders of Court.			By private arrangement or inheritance.		
	Sold.		Number of transfers by sale or otherwise.	Sold.		Number of transfers by sale, mortgage, succession or otherwise.
	Aggregate land tax on property transferred.	Price of property transferred.		Aggregate land tax.	Price.	
	Rs.	Rs.		Rs.	Rs.	
1871-72	1,610	22,775	17	7,314	1,13,339	253
1872-73	1,407	5,777	26	12,658	1,69,690	306
1873-74	7,298	76,068	33	9,288	2,39,152	265
1874-75	7,189	16,452	60	7,432	1,12,837	195
1875-76	6,501	9,286	43	13,069	1,88,637	310
1876-77	4,555	42,434	44	7,072	1,41,222	417
1877-78	6,720	55,005	11	5,950	1,51,895	512
1878-79	1,188	30,463	24	6,057	1,47,713	400
1879-80	2,642	13,602	27	2,937	1,01,280	463
1880-81	1,052	9,215	15	4,676	2,09,278	348
1881-82	125	293	2	5,499	1,84,470	314

In a district so entirely agricultural every caste, except perhaps a few exclusively devolved to handicrafts and trade, numbers amongst its members tillers of the soil. The Brahman and the Rájput as often as not follow their own ploughs, though they greatly

¹ Aghwár, Gopálpur No. I., Gopálpur No. II., Tikari, and Bámgarh.

prefer to use 'hired' (often a euphemism for 'forced') labour. But of the higher castes, the Bhuinhār is at once the best farmer and the shrewdest hand at a bargain. Among the despised multitude, the Kurmīs (67,000) and Kāchhīs (45,000) are here, as elsewhere, among the most industrious and prosperous of cultivators. The Ahīrs (111,000) are chiefly found in villages which afford them, in addition to cultivation, pasture for herds of cattle. They are hence most numerous in the villages which are upon or on the skirts of the uplands. In Bhadohi, all of the 21,000 Pāsīs who are not professional thieves (and many who are) are either agricultural serfs or cultivators of the poorest and most thriftless kind. Finally, all over the district, though somewhat sparsely in the extreme south, is the ubiquitous Chamār (142,000).

The principal feature in cultivating tenures is the large area held at fixed rates. Statistics are not available, but the extent of Cultivating tenures. land so held, especially in the south, is very great. Some of these holdings are let at merely nominal rents, four ānas a bigha being not at all uncommon in the south of Upraudh. They everywhere pay rentals far below the present rates for tenants-at-will; and form in fact valuable copy-hold estates, having many advantages over even zamīndāri tenures. Many of these holdings are sub-let and the class of *shikmīs* or sub-tenants is thus a large one. As an instance, and by no means an extreme one, of the value, as a property, of a fixed-rate tenure, the case of a small holding in tappa Chaurāsi may be mentioned, where the tenant-in-chief, an absentee, pays about Rs. 9 annually and receives Rs. 57 from his sub-tenants. Grain rents (*batṭi*) and plough-tenure (*halbandi*) are both common in the uplands. The proportions and rates vary; but of these, as well as of the cash rentals, there exist no trustworthy statistics.

The general condition of the cultivating classes is above the average, except in a few of the more densely peopled parts of the Condition of the agricultural population. Gangetic plain. In the upland there is still much land waiting for hands to till it, and in these parts the demand for labour and the unlimited pasturage for cattle combine to add to the means of the poorer tillers of the soil. But there is little thrift, and with harvests almost entirely dependent on the rainfall, a bad season brings with it a good deal of distress,—though there has been, in the present century at least, but little of actual famine.

The wages of labour other than agricultural depend largely upon the current price of food. Neither has varied greatly Wages. within the last thirty or forty years. The following

table exhibits the prevailing rates before the mutiny, in 1860, and at the present time:—

Class of artisan or labourer.	Average daily wages in		
	1856.	1860.	1880.
	Anas.	Anas.	Anas.
Boatmen	3 to 4	3 to 4	3 to 4
Bricklayers	2½ to 3	2½ to 3	3 to 5
Stone-cutters	2½ to 3	2½ to 3	3 to 5
Carpenters	3 to 4	3 to 4	4 to 5
Blacksmiths	3 to 4	3 to 4	3 to 5
Carpet-weavers	1½ to 2	2 to 2½	3 to 4
Workers in brass and copper ...	4 to 5	4 to 5	4 to 5
Metal polishers	2 to 2½	2 to 2½	2 to 2½
Wood smoothers	3 to 4	3 to 4	3 to 4
Cotton pressmen	1 to 3	1 to 3	1 to 3
Sugar cleaners	2 to 4	2 to 4	2 to 4
Excavators (<i>beldar</i>)	2	2	2
Common day-labourers	1	1	1½
Confectioners	2 to 3	2 to 3	2 to 3
Kao-workers	Rs. 4 to 5 per mensem.	Rs. 4 to Rs. 5 per mensem.	Rs. 4 to Rs. 5 per mensem.
Litter-carriers... ..	Rs. 5 per mensem or 6 ānas per 10 kos.	Rs. 5 per mensem or 6 ānas per 10 kos.	Rs. 5 per mensem or 6 ānas per 10 kos.
Scullion and torch-bearer (<i>mash'alchi</i>)	Anas. 2 to 3	Anas. 3 to 4	Anas. 3 to 4
Potters	2 to 2½	2 to 2½	2 to 2½
Dyers	3 to 4	3 to 4	3 to 5
Tailors	2 to 3	2 to 3	3 to 4
Sawyers	2 to 3	2 to 3	3 to 4
Saddle makers... ..	3 to 4	3 to 4	4 to 5

These are in all cases the rates for adult male labourers. The rates for women and children in such trades as they can follow are proportionately less, women getting about two-thirds and boys half full rates. Much work is done on contract, the rate in this case being by the piece, and settled by mutual agreement.

The prices of the principal food-stuffs for the corresponding years were as follows:—

Grain.				Average number of sers purchasable for Re. 1 in		
				1857.	1880.	1880.
Wheat	...	...	...	19	21	17
Dál	...	...	...	23	25	18
Barley	...	...	...	26	31	28
Gram	...	...	...	24	23	21
Bágra millet	...	...	...	26	28	27
Jodr do.	...	...	...	28	31	30
Rice (indigenous)	...	...	...	16	13	8 (best sort.)
Rice (Patna)	...	...	...	18	15	18 (common.)
Salt	...	...	...	7	5-4 ch.	8 to 9
Ght	...	...	...	2-10 ch.	1-12 "	1-10 ch.
Gúr	...	...	...	Mds 2-5	Mds 3-0	10

The only remarkable feature in this table is the great rise in the value of *gúr*, due almost entirely to the facilities for export which have arisen within the last twenty years, and the consequent competition of buyers.

The relation of wages to prices would seem to leave a narrow margin over bare subsistence to all but the very poorest. But the masses are not provident, and mouths are many to fill under a social system which makes the perpetua-

tion of his family the first duty of man. The money-lender is consequently a social necessity, and his terms, while they vary with the character of the security, are not less onerous here than elsewhere. The usual rate of interest on current accounts between business houses is 6 per cent. annually. Temporary accommodation can be obtained by houses of good repute at similar rates and sometimes even less. Native bills of exchange (*hundls*) usually bear interest at from 6 to 12 per cent. per annum according to circumstances. Petty loans are only obtainable on much harder terms. Eighteen to thirty-six per cent. must be paid when no security is given, six to twelve per cent. when secured by mortgage of landed property, and six to nine per cent. when ornaments are deposited on pledge. Instalment bonds, a very common form of security, bear from 30 to 36 per cent. of annual interest. These are normal prices. But about the time instalments of rent are due, money gets very dear. At such times the needy tenant can never get money under from 24 to 36 per cent., and has to pay one *ána* in the rupee as *karua* or premium besides. Grain-lending is, however, the most lucrative form of usury. A man who borrows a maund of grain at seed-time contracts to pay a maund and a quarter at harvest, which is some thing over 50 per cent. per annum. If the season is bad, and the cultivator fails to pay, the debt is either turned into money at the highest rate of the year, or the

amount advanced, together with the *sawál* or one quarter more due as interest, stands as capital to be paid back with fresh interest next season. With openings like these for capital, it ceases to be a matter of wonder that so little finds its way into purely commercial speculations.

The city of Mirzapur is the centre of three important industries, shellac and lac dye, brass-ware and carpets. Each of these will receive more extended notice hereafter.¹ But the district at large is purely agricultural, and the only local manufactures which deserve even a passing mention are those of iron domestic utensils at Kachhwa, the goods known as "Benares toys" at Ahraura, and of pottery—somewhat above the rural standard both in material and design—at Chunár. Ahraura once possessed a community of *tasar* silk weavers, but this industry has died out; and the looms of the country cloth-weavers are everywhere fast giving way before the competition of the power-looms of Lancashire, Bombay and Cawnpore.

Sugar is largely grown in the Gangetic valley, but there are no refineries worked according to European methods, and although the production of the various forms of country sugar is a flourishing industry at Nái Bázár near Bhadohi, the greater part of the produce of the cane is exported in the form of *gúr*. Palm sugar is made to limited extent from the *khajúr* palm which is so abundant near Chunár. A good tree will produce a *chhiták* of *gúr* every third or fourth day, and this *gúr* fetches about three times the price of the corresponding produce of the cane.

Indigo has of late years taken a fresh start after a long period of depression. Two European "concerns," those of Khamaria² and Kachhwa, turn out between them some eight hundred maunds annually, and there are several native factories, though none of any note.

The importance of Mirzapur as an entrepôt of inland trade is a thing of the past. The zenith of its prosperity was reached some forty years ago, when its position at the head of the steam navigation of the Ganges attracted an enormous share of the cotton trade from the south. In 1847, the annual value of the transit trade in cotton alone was stated at nearly a million and a quarter sterling. But the development of the railway system has entirely revolutionized the carrying trade of the country. The steam traffic on the river has entirely ceased, and that by native boats is, with the single exception of stone, confined almost exclusively

¹ See the articles on Mirzapur, Ahraura, Mádhó Sinh, &c, at the end of this notice. See also Mr. T. E. O'Connor's *Note on Lac*, (Calcutta 1876). ² Part of the cultivation of this factory is in Allahabad.

to local, as distinguished from through, traffic. The cheapness of freight, as compared with the railway, is more than counterbalanced by the long duration of the voyage, the absolute uncertainty of the date of its completion, and the additional risk which the difficulties of navigation in the upper portion of the river involve. The most recent returns give ten wharves in this district besides those under the city. Four are above Mirzapur city with boats of a total maundage of 6,000. The maundage of the boats plying at the city wharves and at that opposite aggregates 30,000 maunds, and that of those plying at the Chunár wharves (Bahramghát and Baluaghát) 8,000 maunds. The remaining three wharves only number 16 boats between them.

The internal trade is registered at three stations, Robertsganj on the direct road to the south, Drummondganj on the great Registration of inter-nal trade. Dakhan road, and Chakiá on the principal route into Sháhábád. The returns for the three years 1876-77, 1877-78 and 1878-79 show a considerable import of grains and oil-seeds into Mirzapur, which was largely increased during 1877-78, when the pressure of the scarcity that then visited these provinces was most felt. The total of all goods imported in that year by the two posts first-mentioned was a little more than 6½ lakhs of rupees in value, being double that of the previous and treble that of the succeeding year. The traffic on the Chunár road towards Sháhábád is chiefly export and the value of goods of all kinds did not exceed Rs. 23,000 in any one of the years mentioned. The traffic thus dealt with is—with the exception of the firewood imports on the Dakhan road, in which numbers of large and heavy carts, fitted with peculiar wheel-skidding arrangements for descending the passes are used—entirely a pack-bullock trade. The want of good roads makes this laborious and expensive means of transit a necessity. At certain times of the year the more frequented routes can be traced for miles by the dust of an almost unbroken string of pack cattle. These are at times hired by town traders, but more often are the property of their drivers, who trade on commission or on their own account, taking from the bázárs of Mirzapur, Ahraura and Chunár such goods as are in demand in the villages of the south of the district and far into Rewah and Sargúja, and returning with cotton, grain, oil-seeds, poles and small timber from the forests, gums, *bagdi*-grass, cutch and other jungle products, and *ghí*.

It is from these traders chiefly that the rural bázárs, of which there are many held on some patch of ground near the larger Markets. villages, draw their supplies of imported goods. Not that there is much : a roll or two of coarse long-cloth, a dozen or so of *dhottis*,

a few yards of red or blue cotton (such as the women rejoice in for holiday attire) comprise nearly all the rural draper's store. Then there will be a stall with such simple articles of haberdashery as find a sale; some few specimens of the commonest cutlery; a dealer in salt and spices; and possibly a pedlar with a collection of uncouthly-illustrated books, chiefly of a devotional character. Beyond these, there will generally be nothing but sellers and barterers of vegetables and grain. And barter is quite as frequent in some bázárs as sale. A bundle of gigantic radishes is often the only currency with which a poor man's wife comes to market to purchase her week's modicum of condiments and salt.

The deficiencies of the weekly bázárs are supplemented by the periodical gatherings of worshippers at the various favourite shrines, which always have an important commercial aspect. Some of the principal assemblage of this sort are the two *Naurardt* fairs at Bindháchal, in March and October; the *Kajli* in August and the *Dasmí* in September in Mirzapur; the *Ghází Míán* festival at Bhadohi in May; the *Ashtbhujá mela* in July; the various gatherings at Chunár in March at the mausoleum of Sháh Kásim Sulaimáni, and three times a year (in March, July and October) at the Durga temple on the hills to the south of the town; the popular pilgrimage to Bardía, in parganah Barhar, to the temple of Gauri Shankar Mahádeo, in February; a similar function, about the same time, at the shrine of Jageshwarnáth, near Muzaffarpur, in parganah Ahraura; another, in March, at Bijaipur, where Sítala Devi is the object of special worship; with minor gatherings at the tomb of Latíf Sháh in Chakiá, Rámgayá near Bindháchal the confluence of the Ujhra and the Ganges, Sobhnáth in Agori, Kunderi in the same parganah, Kotar in Upraudh, and Satduári in Barhar. None of these gatherings, with the exception of the *Kajli* at Mirzapur and the March fair at Bindháchal, attracts any large number of visitors from localities beyond the boundaries of the district.

It remains to notice the railway-borne traffic. Returns obtained from the East Indian Railway give the total traffic inwards and outwards at the three principal stations of the district as follows:—

Station.				1879.	1880.	1881.
				Mds.	Mds.	Mds.
Ahraura road,	Outwards	...	...	87,941	1,81,483	1,84,480
	Inwards	...	...	46,057	66,493	1,36,796
Chunár	Outwards	...	...	47,477	62,648	98,219
	Inwards	...	...	24,862	35,641	73,671
Mirzapur	Outwards	...	...	7,22,878	8,04,288	8,20,861
	Inwards	...	...	5,29,402	5,94,351	7,79,588

The traffic was stated to consist of the following staples: betel-nuts and leaves; brass and brass-ware; copper and copper-ware; cotton; dyewoods; fruits, dried and fresh; *ghat*; hemp and jute; rice; wheat; other grains; gunny-bags; hides; iron; jaggery;¹ lac-dye and shellac; lac refuse and stick-lac; potatoes; piece goods; roots and dry ginger; salt; saltpetre; oil-seeds; stone; carpets; sugar; tobacco; turmeric; and other articles. Stone is the most bulky if not the most important export, the figures being for the three years quoted above—

	1879.	1880	1881.
	Mds.	Mds.	Mds.
Chunar	17,155	16,871	24,372
Mirzapur	163,831	140,714	227,256

The stone traffic is confined to these two stations.

Almost every trade has its own particular standard of weight and measure. The *ser* is as variable as the *gaz* and the local *bigha* perhaps less constant than either. The use of metal weights, though universal in the town except for very heavy weightments, is the exception in the remote parganahs, where an assortment of lumps of stone (and not unfrequently two assortments, one to buy with and one to sell with) is made to serve all purposes. In the city itself, the unit of weight most largely used by the dealers in sugar, salt and lime is the *lagauri* of 3 maunds 8 sers, while the traders in turmeric and betel count 3 maunds only to the same weight. Iron merchants reckon by the *khant* which should be equal to 3 maunds 24 sers. The maund and ser mentioned are, it will be understood, those of the government standard. The bazar knows two kinds of maund, one of 48 sers used in weighing firewood, metals, spices, dried fruits and the like, and another of 40 sers which is usually the measure of sugar and grains. There are also two recognised *sers*, the government standard weight of 80 *tolas* and another, known as the *anjali ser*, chiefly used by the dealers in oil-seeds. In the interior of the district, and especially at the bazars of Sháhganj, Gopiganj, and Ahraura, a third *ser* of 96 *tolas* is often met with, and in the extreme south a *kachcha ser* is much used which is only half the government standard. The following is a very common measure of capacity in the upland portions of the district:—

1 <i>kurua</i> = 24 <i>tolas</i> ;	4 <i>kurua</i> = 1 <i>paila</i> (96 <i>tolas</i>).
4 <i>pails</i> = 1 <i>kurd</i> (or <i>dhara</i>)	20 <i>kurua</i> = 1 <i>khandi</i> .

¹ Raw sugar in various forms,

It will thus be seen that the *pailā* corresponds to the greater *ser* used in the same localities. The village *bigha*, it has already been said, is very variable, but the most general approximate ratio to the government or *paimāishī bigha* is as 2.25 to 1. A standard *latha* is 8 feet 3 inches long; while the village measuring rod of the same name is $3\frac{1}{2}$ *hāths*, the *hāth* being the varying "cubit of a man," which has from time immemorial been the unit of linear measurement in all oriental countries.

District receipts and expenditure.

Annexed is a statement of the district receipts and expenditure for the first years of the present and past decades:—

Receipts.	1870-71.	1880-81.	Expenditure.	1870-71.	1880-81.
	Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p.
Land revenue ...	6,71,000 0 0	6,97,800 0 0	Revenue charges,	80,148 0 0	32,456 0 0
Stamps ...	58,500 0 0	1,19,500 0 0	Excise (including opium.)	2,872 0 0	2,442 0 0
Law and justice ...	76,800 0 0	22,000 0 0	Assessed taxes ...	494 0 0	150 0 0
Police ...	16,200 0 0	6,100 0 0	Stamps ...	5,021 0 0	1,741 0 0
Public works ...	1,20,000 0 0	800 0 0	Judicial charges,	66,347 0 0	66,229 0 0
Income and license-taxes.	90,000 0 0	29,000 0 0	Police, district and rural,	86,100 0 0	1,02,200 0 0
Local funds ...	26,642 0 0	8,000 0 0	Public works ...	86,000 0 0	70,000 0 0
Post-office ...	23,000 0 0	33,300 0 0	Provincial and local funds.	48,651 9 2	1,10,500 0 0
Medical ...	1,505 2 6	...	Post-office ...	7,200 0 0	1,61,500 0 0
Educational ...	2,451 14 11	1,300 0 0	Medical ...	2,206 11 6	2,500 0 0
Excise ...	1,02,000 0 0	1,96,600 0 0	Educational ...	5,421 7 0	6,937 0 0
Cash and transfer remittances.	...	98,500 0 0	Cash and transfer remittances	30,500 0 0	15,000 0 0
Transfer receipts ...	1,05,000 0 0	15,000 0 0	Transfer receipts and money order.	10,48,000 0 0	9,84,000 0 0
Money orders ...	1,51,000 0 0	...	Municipal funds,	93,840 5 4	70,628 0 0
Municipal funds ...	90,530 2 3	72,000 0 0	Advances recoverable,	9,000 0 0	11,000 0 0
Recoveries ...	5,930 0 0	6,000 0 0	Pension ...	10,900 0 0	11,000 0 0
Rates and taxes ...	...	1,53,700 0 0	Ledger and savings bank deposits.	...	4,87,500 0 0
Salt ...	1,200 0 0	1,38,900 0 0	Miscellaneous ...	...	2,500 0 0
Ledger and savings bank deposits.	3,54,000 0 0	4,93,500 0 0	Jail ...	...	11,481 0 0
Miscellaneous ...	...	45,000 0 0	Registration ...	...	3,120 0 0
Jail ...	2,700 0 0	6,000 0 0	Deposits ...	1,09,800 0 0	1,02,922 0 0
Registration ...	5,400 0 0	6,900 0 0	Mālikāna ...	...	1,574 10 9
Deposits ...	1,72,871 0 0	1,06,300 0 0	Military ...	79,000 0 0	55,000 0 0
Telegraph ...	3,600 0 0	...	Interest and re-fund, famine.	3,800 0 0	10,400 0 0
Military ...	...	1,300 0 0	Relief works (famine charges).	...	...
	20,79,830 3	24,08,000 0 0		17,76,302 1 0	19,22,780 10 9

Many of the heads of account have already received attention, but a short notice of some others may here be inserted. The land revenue in the table

includes, not only the land-tax proper, but also the various items of *sayar* or miscellaneous revenue connected with the land. Among these there is one which, as peculiar to Mirzapur, requires a more extended explanation. This is the *sang mahál* or royalty upon stone. There are also quarries in the districts of Allahabad, Agra, and Bánda, but no corresponding impost is collected there. The exact origin of this source of revenue, which has now reached an annual total of nearly sixty thousand rupees, is not known. The dues seem originally to have been levied and enjoyed by the governors of the fort of Chunar. In 1769 we find that they were divided between the governor (*kila'dár*) of Chunar and Rája Balwant Sinh. It should be noted that in those times royalties were only collected in what is now the Chunar circle of the stone mahál, or on cargoes of stone passing Chunar, and that the Mirzapur quarries, which were little worked, were free. After the expulsion of Rája Chait Sinh, the *kila'dár* of Chunar for some time enjoyed the stone royalties. In 1781 this, with other heads of revenue, came under the control of the British government. For some time the commanding officer at Chunar enjoyed a moiety of the proceeds as a personal allowance, but eventually the whole was included in the military fund of Chunar. In 1788, in consequence of disagreement between the military authorities, the customs officer at Mirzapur and the leading merchants, Mr. Duncan rearranged the stone imposts, and the rules laid down by him were afterwards incorporated (as sections 81 and 82) with Regulation XXII. of 1795, which also contains an interesting table of the prices then ruling. The receipts continued to be credited to the Chunar military fund. The exact annual amount cannot now be ascertained, but it seems never to have exceeded Rs. 12,000.

The next change was that embodied in Regulation II. of 1800. Up to this time the quarries had been worked on the part of government, and the stone sold at fixed prices. Under this regulation the right to quarry stone was thrown open to the public, government levying a duty upon the stone, as it left the quarries, and leaving the market price to be fixed by the conditions of supply and demand. At the same time the revenues were credited to the civil department, and this arrangement has subsisted to the present time. From 1800 to 1820 the stone royalties were under direct management, with an average income of about Rs. 34,500, on which the cost of management amounted to about ten per cent. For the next ten years the revenues were farmed, bringing in from Rs. 47,000 to Rs. 51,000 per annum. From 1830, when the

district of Mirzapur was separated from Benares, direct management was tried again for a few years. The results were not encouraging, the proceeds falling to Rs. 24,500 annually, and farming leases were again resorted to, with the exception of one year, till 1850, when the present system of direct management was finally established.¹

The "stone mahál" is divided for administrative purposes into the two circles of Mirzapur and Chunar. Mirzapur comprises the quarries in tappas Chhiánave and Chaurásí, of which there are 416 in 45 villages. Only 156 of these, however, are at present worked. The Chunar circle extends over parganahs Chunar, Bhúli, Bhagwat, Abraura, Kera Mangraur and Saktísgarh. There are 496 quarries in 30 villages, but only 109 are now open. The outposts are at Pahári, Bindháchal and Rámpur in the Mirzapur circle, and at Abraura and Chirkatha under Chunar. There are also large depôts at Mirzapur and Bindháchal, and on the river at Rámgayá, Kanaura, Sindhaura and Bahrámgát, where stone is collected for the inland and export trade. All royalties are paid at the head office before the removal of stone from the depôts. The total income for the year 1880-81 was Rs. 59,905, and the expenditure, including that upon quarry roads, about Rs. 5,360. The royalty covers all demands other than working and carrying expenses. The zamíndárs have no control over the quarries, although (these) are nominally included in their estates. Quarries may be opened by any person in any uncultivated land to which a public right of way exists or can be obtained, and a quarry continues to be the property of the person opening it until he abandons it, or alienates his right. No zamíndár is exempted from the payment of royalty even on stone taken for his own use, except the Mahárája of Benares with respect to quarries within the limits of his revenue-free estate of Kera Mangraur.

A full account of the system of local self-government introduced since the 1st April, 1882, cannot be given here. It may be noted, however, that, according to the statement published in the series of Resolutions² on decentralisation, the balance of local cess available for local expenditure (after deducting further rate and percentage for canals and railways) is Rs. 63,450. When from this is deducted the charges for district dák (Rs. 2,420), lunatic asylum (Rs. 790), inspection of schools (Rs. 1,770), training schools (Rs. 420), district sanitation (Rs. 160), and the

¹ Detailed information on the subject of stone royalties will be found in Thomason's *Despatches I.*, 146, and in Mr. Money's report printed in the *Selections from the Records of Government, North-Western Provinces Vol. I.*, p. 94. Further legislation, and a revised scale of duties (published in the *North-Western Provinces Gazette*, 3rd August, 1878), are now under contemplation.

² Bearing date 4th March to 29th May, 1882.

district contribution to the cost of the Department of Agriculture and Commerce (Rs. 640), total Rs. 6,200, there remains available for expenditure under local control Rs. 57,250. The normal expenditure, however, on the various heads made over to local control (that is, education, hospital and dispensaries, vaccination and village watchmen), excluding public works, amounts to Rs. 81,680, showing a deficit of Rs. 24,430. When again to this is added the normal charge for the public works relegated to the control of the district committee (Rs. 45,140), the deficit is swollen to Rs. 69,570.¹

Municipalities and house-tax towns.

The only two municipalities are those of Mirzapur and Chunár; of these the receipts and expenditure were in 1880-81 :—

Municipality.			Receipts.	Expenditure.	Incidence of taxation per head.		
			Rs. a. p.	Rs. a. p.			
Mirzapur	...	...	65,243 14 4	63,002 13 6	0	12	2
Chunár	...	...	7,100 10 4	5,798 7 11	0	8	11

There are five house-tax towns, Ahraura, Kon, Ghoráwal Kachhwa and Gopíganj. The total number of houses in the five towns is 4,163, of which 2,802 are taxed. The total population is 21,761. The tax collections amounted, in 1880-81, to Rs. 3,551-7-0, the average incidence per house taxed varying from 9 ánas 1 pie in Gopíganj to Rs. 1-14-0 in Ahraura. The total charges were Rs. 3,256-13-10, of which Rs. 1,948-8-4 are debited to police charges, Rs. 234 to cost of collection, Rs. 935-7-6 to conservancy, and Rs. 408-14-0 to local improvements.

The income tax was abolished in 1872. It may, however, be interesting to recall the statistics for the last full year of its incidence for the purpose of comparison with the cognate impost at present in force. The actual assessment of the income of the district at six pies in the rupee calculated upon profits exceeding 500 rupees was Rs. 1,21,292. There were 1,575 incomes between Rs. 500 and Rs. 750 per annum; 332 between Rs. 750 and Rs. 1,000; 211 between Rs. 1,000 and Rs. 1,500; 111 between Rs. 1,500 and Rs. 2,000; 181 between Rs. 2,000 and Rs. 10,000; 53 between Rs. 10,000 and Rs. 1,00,000 (none being above that

¹ The remedy for this state of things is indicated in para. 7 of Resolution No. 36, dated 13th April, 1882. "The local Government will step in and subsidize the defaulting districts, making grants to them from other funds at its disposal."

amount). The total number of persons assessed was 2,463. The license tax imposed under Act VIII. of 1877 yielded in 1879-80 Rs. 34,897 from 5,055 persons, while in 1880-81, under the revised and contracted area of assessment, only 833 persons, paying Rs. 27,065, came under its operation.

Excise duties are levied under Act I. of 1878 and Act XXII. of 1881.

Excise.

Previous to 1863 the out-still system was the rule for the whole of the district. In that year a change was made, somewhat too sweepingly as it afterwards turned out. The out-stills were abolished throughout the district, and four distilleries established at Mirzapur, Konrh, Chunár and Robertsganj. But the new arrangements were soon found to be unworkable in the south. The remote and hilly nature of the country, and the proximity of native states, combined with the greater cost of the distillery liquor to encourage wholesale smuggling and illicit distilling. The receipts from excise in the Robertsganj tahsíl fell from Rs. 3,421 to Rs. 311. The out-still system was, therefore, again resorted to them, and subsequently all similar portions of the district, including Upraudh, parts of Chaurási and Saktísgarh and the whole of taluka Naugarh, were added to the tract so provided for. There are now 150 out-stills paying Rs. 13,333-5-4 annually to government. The Konrh distillery was closed in 1878, the wants of the Bhadohi people being supplied from Mirzapur. There are thus only two distilleries remaining, that at Mirzapur, which supplies 161 shops, and that at Chunár with exactly a hundred less.

At the distilleries the best brand of spirit, which is produced in limited quantities only, is made from *gúr*, fourteen *sers* of which are allowed to each gallon. The ordinary stuff is the product of a mixture of *mahrúa* and *chotá* (an inferior sort of molasses). Eight *sers* of *mahrúa* and from 4 to 4½ of *chotá* go to the gallon. The strength of the average produce of the Mirzapur distillery is from 4 to 14 degrees above proof, the Chunár brand being slightly weaker. The still-head duty is Re. 1 a gallon. The selling price to the retail vendors is from Re. 1-8 to Re. 1-10, while the public get the same liquor, more or less audaciously diluted, at from Rs. 2-8 to Rs. 3 a gallon. The staple drink made at the out-stills is obtained from *mahrúa* alone. The quality is very inferior and the price is but one to one and a half *ánas* per bottle, or from 6 to 9 *ánas* the gallon.

There are 27 *tári*, 14 opium, 12 *chandaí* and *madak*, and 99 *gánja* and *bhang* shops in the district; and opium is also sold direct from the treasury. The total opium consumption is about 39 maunds annually. There are also two shops licensed for the sale of liquors manufactured after the European fashion.

The accompanying statement gives the total collections for the last six years :—

Year.	License fees for vend of opium.	Still-head duty.	Distillery fees.	Fees for license to sell native or Eng- lish liquor.	Drugs.	Madak and chandú.	Tári.	Opium.	Fines and miscella- neous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77,	...	75,517	29	30,895	21,308	700	1,000	9,012	71	1,98,532	2,601	1,35,931
1877-78,	310	48,885	28	47,731	23,000	800	1,100	10,267	94	1,32,115	2,095	1,30,020
1878-79,	1,055	45,140	54	54,574	26,158	1,20	1,014	11,191	64	1,40,410	2,070	1,38,330
1879-80,	874	54,718	47	52,055	24,442	1,200	1,109	12,408	22	1,40,869	2,193	1,44,676
1870-81,	1,316	83,463	37	60,846	24,125	1,038	1,333	13,379	40	1,55,577	2,563	1,53,014
1881-82,	1,418	91,981	63	79,257	18,375	1,163	1,850	13,686	79	2,07,574	2,349	2,05,225

It will be seen that the excise revenue exhibits a steady increase.

Stamp duties are collected under the Stamp Act (I. of 1879) and Court-fees Act (VII. of 1870). The following table shows for five years the revenue and charges under this head :—

Year.	Hundi and adhesive stamps.	Document stamps.	Court-fee stamps.	Duties, penalties and miscellaneous.	Total receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77 ...	7,095	21,208	78,024	64	1,06,391	1,602	1,04,789
1877-78 ...	8,249	93,795	83,625	1,246	1,16,915	1,898	1,15,017
1878-79 ...	7,136	32,070	81,478	482	1,21,166	2,241	1,18,925
1879-80 ...	8,000	30,052	76,193	211	1,14,456	2,030	1,12,426
1880-81 ...	7,267	33,515	81,396	614	1,22,792	2,329	1,20,463

Registration is carried on through two separate establishments, that for the district at large under the district judge, and that for the Benares Family Domains in which the deputy superintendent is registrar. The total number of documents registered for 1880-81 was 6,124, representing property to the value of Rs. 18,47,615; but in this total the Benares parganah of Kaswár Rája is included as part of the Family Domains.

The number of civil and criminal cases disposed of during the calendar year 1881 amounted to 4,150, of which 1,544 were decided by civil and 2,606 by criminal courts. The number of revenue cases disposed of amounted in 1880-81¹ to 2,969.

The medical institutions of Mirzapur comprise a hospital and dispensary at head-quarters, with a city branch at Narghát, and out-dispensaries at Chunár, Robertsganj, Konrh and Dúdhí. The Mirzapur hospital, according to the latest returns, has accommodation for 60 patients and beds for about half that number. The average daily number of in-patients is about 30. The total received during the last official year was 565. The out-patients are between 12,000 and 13,000 yearly with an average of nearly 100 per diem. The Narghát branch has no accommodation for house-patients, but relieves over fifteen thousand out-patients during the year. The most important of the outstations is the hospital at Konrh, which treated 103 in-patients and 14,000 out-patients during the year. Chunár had 46 in-patients and about 5,000 out-patients. The dispensaries at Robertsganj and Dúdhí are on a much smaller scale, relieving not more than ten or twelve-patients a day; but their value as the only centres of medical assistance for the scattered population of the south is far greater than the returns would indicate. The local returns of disease correspond very closely to the provincial average. Fever, muscular rheumatism, respiratory affections, diarrhoea, dysentery, skin diseases, and affections of the eye and ear appear to be the most prominent. Hydrocele is also exceedingly common among all classes. The surgical work comprised, according to the latest returns, a total for one year of 270 major and 2,438 minor operations, the greater portion of which were performed at the head-quarters hospital. Cataract was the subject of more than half the major operations.

Small-pox is here, as elsewhere, always endemic and from time to time epidemic. Vaccination is making progress but slowly. The returns for the last five years are as follows:—

Year.				Average number of vaccinators employed.	Number of successful vaccinations and re-vaccinations.	Total cost.
1877	...	...	...	13	13,159	Rs. 1,085
1878	...	...	...	13	15,232	2,120
1879	...	...	...	13	14,865	2,162
1880	...	...	...	13	15,120	1,593
1881	...	...	...	12	15,462	1,500

¹ i.e., the year ending 30th September, 1881.

Sanitation, like vaccination, is a plant of slow growth. Much has been done in the municipalities in the improvement of the town-sites, the enforcement of the most obvious measures of conservancy, and the extension of drainage; and the effect upon the rates of mortality has of late years been increasingly visible. Similar measures have been introduced into the house-tax towns; and in some of the larger villages under the management of the Court of Wards, attempts have been made with more or less success in the same direction. But in the district at large nothing has been done, and little is possible that is outside the sphere of judicious advice backed by personal influence. It is here, as elsewhere, impossible to enforce rural sanitation by law on a people who are not awake to its advantages and whose habits of life are such as greatly to mitigate the effects of the foulness of their surroundings; and were the law ready to hand, the agency for its enforcement would be still to seek.

The death-rate, were the statistics to be trusted, would give a very favourable account of the health of the district, the average of five years being only 25·26 per thousand. But the imperfection of this particular class of statistics is sufficiently well known. The figures as returned are given below:—

Year.	Fever.	Small-pox.	Bowel complaints.	Cholera.	Injuries, (suicide, murder, accidents, snake-bite, &c.)	All other causes.	Total deaths from all causes.	Ratio of deaths per 1,000 of the population.
1877 ...	14,401	323	1,080	1,117	591	2,204	19,721	17·3
1878 ...	17,432	4,433	1,090	1,194	607	2,087	27,793	24·4
1879 ...	22,670	4,337	675	271	566	3,025	32,144	29·1
1880 ...	22,094	161	674	1,644	591	3,740	28,704	25·2
1881 ...	26,823	187	687	692	675	5,525	34,489	30·3

The materials for the early history of the Mirzapur district are more than usually scanty. No written records exist of the rule of the aboriginal tribes which seem to have held sway, both in the Ganges valley and the southern hills, until the Musalmán conquest of Upper India gave rise to successive waves of Brahman and Rájput immigration, under which the aborigines, rulers and people alike, were swept away. There is nothing, save a few scattered fragments of sculpture, and these of a doubtful and inconclusive character, to show how far this district was included in the limits of the Buddhist empire of Asoka and his successors. The routes of the Chinese pilgrims nowhere intersect Mirzapur.

We cannot tell whether this district, like many of its neighbours, did come under the influence of the great extension of Áryan civilisation, which was coeval with the triumph of Buddhism and fell with its fall, or whether the aboriginal rulers, whom we find in possession at the dawn of modern history, had never previously been disturbed. The latter is perhaps the most probable hypothesis.

Nor are our materials much fuller up to a far later date. The uplands and mountains which commence but a few miles to the south of the Ganges were a *terra incognita* to the Mughal administrators, almost to the last. No portion of the district has ever been a classic ground of history, and little information can be derived from the writings of those chroniclers who followed the camps and recorded the exploits of the emperors of Dehli. Even the *Ain-i-Akbari* itself gives us but scanty accounts of the Gangetic portion of the district, and fails us altogether at the foot of the nearest hills. For the rest we are perforce dependent on local tradition and folklore, scant and scattered allusions, and the family history, often largely mythical, of the great territorial houses of the district.

The earliest remnants of an aboriginal population are found in the cave-Pre-historic remains; dwellings and the rude stone implements which abound stone age, cave-dwellings. in the fastnesses of the Vindhya and Kaimúrs. The caves are merely such shallow hollows as have been naturally formed in the rock. Those chosen for habitation appear generally to have commended themselves to their occupants from their difficulty of access and the ease with which they might be defended from the attacks of man and beast. In the soil within and around these dwellings occur large quantities of stone implements, mostly of a few simple shapes. These are evidently contrived, some as weapons of the chase, some to assist in stripping and dressing skins, and some for the commoner domestic uses. The coarser and clumsier of these implements are made of the hard quartzitic sandstone occurring in the vicinity; but there are many of a finer sort flaked off with infinite pains from pebbles of quartz, coarse jasper, chert, agate and cornelian, brought apparently from the bed of the river Son. The walls of the cave dwellings are occasionally adorned with rude drawings, executed apparently with a ferruginous pigment which resists indefinitely the ravages of time. In some of these are figured animals, such as lions, which have long since ceased to inhabit this part of the country.

When and by whom these caves were peopled there is no record to show. There would seem to be data for separating the stone age, as in Europe, into a

palæolithic era of roughly-flaked flints, and a neolithic period of carved and polished celts, not a few of which are still to be found placed as objects of symbolic veneration in the rustic shrines of Siva Mahádeo. Whether the stone age in these hills is to be referred back to an antiquity as remote as the corresponding phase of barbarism in Europe, or whether, as many late survivals of the use of stone weapons would appear to show, it co-existed to a much later date with a superior civilisation in the plains below, is a matter still open to discussion. But, be that as it may, we have certainly in these rude dwellings and primitive implements the earliest traces of human habitation in the district.

Tradition, however, is wholly silent as to these ancient dwellers in caves.

The Bhars.

The Bhar is everywhere the *autochthon* of popular story. Every ancient tank, every half-obliterated entrenchment, and every fort of rude and massive masonry along the scarp of the Kaimúrs is, by common consent, attributed vaguely to "a Bhar rája in the olden time." The Bhars were certainly in possession of the whole Ganges valley in this district at the earliest date of which we have authentic information. In parganah Bhadohi (which in its ancient form, Bhardohi, derives its name from them) their forts and tanks abound. The tanks are specially numerous; indeed Mr. Duthoit, in his memoir of that parganah, says that it is hardly possible to travel three miles in any direction without meeting examples of these, which are always to be distinguished from later work by the fact that they are *súrajbedi*, i.e., having their longer diameter from east to west, while Hindu work is invariably *chandrabedi*, or with the longer diameter north and south. On the south side of the Ganges also the Bhars have left widespread traces of their ancient supremacy. Their chief city appears to have been on the Ganges bank, some five miles to the west of the present city of Mirzápúr, extending from the Ujhla river to beyond the Ashtbhúja temples, and including in its limits the sacred shrines of Vindyeswarí Deví at Bindháchal, which is still regarded as a place of peculiar sanctity. The city, of which the traditional name is Pampápúra, was evidently of great extent. It is said to have possessed one hundred and fifty temples, the final destruction of which is attributed to Aurangzeb. This may be an exaggeration, but the remains indicate that there were numerous buildings of considerable architectural magnificence. The sculptures found here have been discussed at some length by Mr. Sherring in his chapter on this people in his work on Hindu Castes and Tribes. He believes many of them to represent Bhar rájas with their peculiar head-dresses and their pointed beards. Though from the mingling

of Hindu figures among them and the occurrence of deities of distinctive Hindu types, it is evident that the relics point to a late period of Bhar history, when Hindus had settled amongst them, and, it may be, to some extent subdued them, yet the position and attitude of the Bhar figures show them to have been still a people of dignity and importance, and in some cases they are distinctly depicted as the superior race.

How or when the Bhars obtained the country we do not know. It would seem, however, that prior to the great Áryan invasion of the Ganges valley they and other kindred tribes of the same aboriginal stock were in possession of the greater part of the districts now forming the provinces of Oudh and Benares, with much of the adjacent country both to the east and west, and to the south as far as Sâgar in Central India. How far the aborigines were here, as in Benares and Ghâzipur, driven back before the Áryan invader, there is, as we have already seen, little to show; but this much is certain that, after the great battle of religions, which ended so disastrously for Buddhism, and for a time also for Áryan civilization in general, the aborigines, if they had ever been ejected, succeeded in recovering firm possession of their ancient seats. And so it comes to pass that at the dawn of what may be called, at any rate in comparison with preceding traditions, authentic local history, we find the whole Gangetic portion of the district in the hands of Bhar rulers and peopled by a Bhar population—a people evidently inured to war, and skilled in the arts of peace, with, as their existing remains show, no contemptible degree of civilization, and a larger share of artistic talent than is to be found amongst their successors at the present day.

But the Bhars were not the only aboriginal tribe which found a home in Mirzapur. In the hills and jungles of the east and south were found also Cherús, Seorís, Kols and Kharwárs, with some other insignificant remnants of expiring races. The Cherús are probably akin to the Bhars and, like them, they have fallen from a post of legendary greatness, from an influence, which, even so late as the time of Sher Sháh, was formidable, to utter political nonentity, and to the ban of an outcaste and despised race. It is a noteworthy fact that they themselves claim to be of the great serpent race, whose traces and whose descendants are so widely spread over Central India. The whole number of Cherús in the district is now only 4,307 souls.

The Seorís appear to have been, next to the Bhars, the most powerful of the aboriginal tribes. Their traditions tell of wide dominion in Sháhâbad and Ghâzipur, and the adjacent

Other aboriginal tribes.

Cherús.

Seorís.

parts of this district. The memory of a great conflict between them and the Cherús, and their final victory and occupation of the lands of the vanquished, still lives. And in historical times this much is certain, that a large portion of the country round about Ohunár was held by them, until the kila'dár of that fortress expelled them at the close of the twelfth century. So perfect seems to have been their expulsion that the present Seori population of Mirzapur is under 100 souls.

The Kols were another widely-spread people, and still number over 31,000 within the limits of the Mirzapur district. Though
 Kols. now servants of servants, hewers of wood and drawers of water, they had their own princes and their own government. The wild country now known as Saktísgarh, a tappa of the ancient parganah of Kantit, was once a Kol demesne, and was frequently called by their name Kolána. Owing to the natural difficulty of the country, and the absence of booty to tempt an invader, the Kols held their mountain home long after the Hindu conquest of the plains below. A small, and perhaps a nominal, tax was imposed on them by Akbar; but it does not seem to have been realised, for its non-payment was the pretext under which, apparently with the imperial sanction, Sakat Sinh, one of the rájás of Kantit, annexed the Kol country to his own estate, and erected, to secure his new possession, the fortress which has since been known by his name.

The Kharwárs to the number of some fourteen thousand souls, still inhabit the parganahs of Barhar, Agori, Bijaigarh and Sing-
 Kharwárs. rauli. The home of their race, according to their traditions, was a certain Khairágarh, possibly the Allahabad parganah of that name. The Báland rájás of this tribe, who flourished about seven hundred years ago, held possession of a considerable portion of the south of the district, from which they were expelled, as will be hereafter related, by a colony of Chandel fugitives from Mahoba. Their capital was the fort of Agori on the Son; but the principal remains are in Kandia, a tract of country some six miles south-west of Ghoráwal. There, local tradition says, once stood a second Káshí (Benares) five kos in extent; and certainly the remains of buildings, and the numerous fragments of archaic sculpture, are such as could only have belonged to a well-built, rich, and prosperous city; while the great irrigation tanks at Pur, Korádih and Karsota remain to attest the attention which was paid to the cultivation of a somewhat inhospitable soil. The rájás of Singrauli are of this family, though they prefer to be styled Benbans, and affect to be of Rájput descent.

Of other tribes it may be sufficient to mention the Bawárias, a remnant of a wild tribe whose habitat is the dense forest of southern Mirzapur, where they practice the destructive system of cultivation, which demands a fresh forest-clearing for every season's crop, and which is here called *bawanra*, from which word the tribe seems to have received its designation. The tribe is few in numbers, and has escaped special notice at the recent census, being probably included in the mass of the "unspecified castes."

This, then, was the state of things at the date of the earliest Rájput immigration. The Bhars held the Ganges plain, and possibly some portion of the hills beyond; the Seorís peopled what is now the southern portion of the Chunár tahsil; the Kols eked out a subsistence among the jungles and swamps of Saktísgarh; while the Kharwárs were lords of a compact, powerful and prosperous kingdom in the south.

A new chapter in the history of Mirzapur opens as a consequence of the Muhammadan conquest of Upper India. Driven from their ancestral seats, the defeated Rájputs, clan after clan, each under its own leader, sought to carve for themselves new kingdoms out of the territories of the aboriginal races in the Ganges valley. The disaster of the Chandels at Mahoba,¹ followed by the overthrow of Prithwí Ráj and the Rájput kingdoms of Dehlí, Ajmír and Kanauj (1193-94), appear to have been the immediate events which led to the reduction of this district. There had been some small and isolated settlements of Brahmans and Rájputs of the Bisen clan before. The tenures of what are known as the '*mutafarriqa*' villages in Bhadohi are said to be founded on grants from the Bhar rajas. But no aggressive immigration can be, with certainty, traced to a period anterior to the fall of Mahoba and Kanauj.

The oldest settlement appears to be that of the Gaharwárs, the head of which clan is now known as the rája of Kantit. The legends of the family indeed would have us believe that the very origin of the race is lost in remote antiquity. There was, they say, always a Gaharwár ráj in the Kantit family. But these traditions are exceedingly obscure. The better opinion seems to be that the family originally came from Kanauj. They are admittedly among the 36 "royal" tribes of

¹ The capture of Mahoba by Prithwí rája may be placed about 1184 A. D. For an account of the legends concerning the Chandel-Chauhán war that culminated in this event, see *Gaz., I.* (MAHOBÁ), p. 526 *et. seq.* See also Mr. Smith's note on the *Early History and Antiquities of the Hamirpur district* (printed as ch. II. of Hamirpur settlement report, 1880). Mr. Smith makes the date of the capture of Mahoba, 1182 A.D.

Rájputs, and by some are said to have been of the same stock as the Ráthors. It would appear, however, from references in contemporary writers that they were recognised as a distinct clan at the time of the Muhammadan conquest of Kanauj. Sir H. Elliot,¹ after discussing the various conflicting traditions, says:—"The probability appears to be that the Gaharwárs preceded the five Ráthor princes of Kanauj, and fled to their present seats on the occupation of the country by the Ráthors: or it may be that, after living in subordination to, or becoming incorporated with, the Ráthors, they were dispersed at the final conquest of Kanauj by Muhammad Ghori." Local tradition would apparently favour the earlier immigration. It is remarkable that Benares is by common consent regarded as the earliest seat of the *ráj*, and it would appear that the first settlements of Gaharwárs in this district were made from Benares, when they overran and subdued Kera Mangraur. Their descendants in that parganah are now Muslims, and a romantic legend covers the story of their politic conversion; but they still retain in all domestic matters Hindu laws and customs, prefix the Rájput compellative 'Bábú'² to their Muhammadan names, and pride themselves on being the elder branch of the house. But their history must be deferred for the present.

The earliest name in the pedigree of the Kantit Gaharwárs is that of Gudan Deo. Some accounts make him a son of Mánik Chand and brother of Jai Chand, the Ráthor princes of Kanauj. According to others he was the son of Bháva Ráj Sinh, between whom and Mánik Chand some generations intervene. This Bháva Ráj, whose kingdom is said to have included the whole province of Benares, had, says the tradition, three sons—Deva Dat, who founded the Kera Mangraur branch of the family; Gudan Deo, who subdued for himself what was afterwards the Kantit *ráj*; and a third named Bhartichandra, of whom the name alone has descended to posterity. Whoever Gudan Deo was, this much seems clear that he came from Benares on the pretence of a pilgrimage to Rámgayá, the island opposite Bindháchal; and then, seeing the opportunity which the incompetence and sensuality of the Bhar *rāja* afforded, reduced under his sway the whole of the tappas now known as Chhiánave, Chaurási and Upraudh. The legend also attributes to him the conquest of the Allahabad parganah of Khairágarh, which on his death fell to his elder son, Bhoj ráj; while the younger, Ugra

¹ Supp. Gloss, I., 123.

² In Regulation VIII. of 1795, section 10, Bábús are defined to mean "persons of the (Benares) *rāja*'s blood and family." According to Elliot it is applied in Benares only to the younger brothers or near relatives of *rájás*. Its use to designate any native clerk who writes English is probably a degradation of the term for which Europeans are responsible. See Beames' Elliot, II., 224.

Sen, succeeded to the Mirzapur dominions. The forts of Bijaipur and Kantit are attributed to Gudan Deo. The latter, however, is in all probability of much earlier date. The conquest seems to have been succeeded by a massacre of the Bhar chief, his adherents, and many of his people; and the Bhars, henceforth, disappear almost entirely from the Ganges valley.

The next name of note in the family pedigree is Sakat Sinh. He was a contemporary of Akbar and is placed as the twelfth in descent from Gudan Deo. His conquest of the Kol country and the foundation of Saktisgarh have already been noticed. He also, by a judicious marriage with the daughter of the Monas chief of Bhadohi, obtained, as a dowry, the tappa of Kon, which henceforth became a division of parganah Kantit. The family continued to enjoy their dominions, as thus extended, until A.D. 1758. They appear to have been in possession of practically undisturbed sovereignty, and to have had little dealings either with the imperial court¹ or the súbadar of Allahabad beyond paying an annual tribute, which is estimated by Mr. Raikes at something less than a lákh of rupees. In 1758, the then ruling chief, Bikramájít, was ejected by rája Balwant Sinh, under circumstances which will be more fully related when we come to deal with that chieftain's proceedings in this district. The family remained many years in exile, but under British administration has been restored to its former dignity and its ancestral estates.

It will now be necessary to turn for a time to the smaller Rájput states, which were established in the south of the district, somewhere about the same time as the Kantit *rāj* in the plains. These are now known as the Agori-Barhar and Bijaigarh estates.

We have seen that, in the earliest days to which the dim light of tradition penetrates, the whole country south of the Son, and probably a considerable extent north of that river, stretching to the scarp of the Kaimúrs, where it is now sealed by the great pass on the Chunár and Sargúja road, and westward along the Belan river beyond Ghoráwal, was held by rajas of the Báland race, as the ruling family of the Kharwár tribe was styled. In the 12th century of the Christian era this kingdom appears to have reached the summit of its prosperity. In the last decade of that century, it fell out that a party of Chandels, fugitives from the great Chandel-Chauhán battle on the Vetravatí (the modern Betwa), under the leadership of two brothers, whose names tradition has handed down

¹ There is, however, a family tradition, that Rája Dandú Báu, father of Sakat Sinh, having ventured too far in his resistance to his Musalmán suzerain, was seized and imprisoned in the fort of Allahabad, whence he only escaped by swimming the Jumna.

as Bári Mal and Pári Mal, reached the court of the Báland king, Rája Madan, and were perhaps, as the safest course, taken into his service, and retained as the immediate guardians of his castle and person. They rapidly proved themselves valuable, and from their position of trust and importance were able to develop ambitious schemes, which only needed a suitable opportunity to be put in practice. That opportunity the mortal sickness of Rája Madan afforded. The dying king, according to the custom of his race, was carried to the northern shore of the Son, to die on what was esteemed to be holier ground. He summoned his heir to receive his parting blessing and his last commands. The message was entrusted to a Chandel, and was never delivered. The Rájput mercenaries arranged that one of their number should personate the heir. The failing faculties of the dying king assisted the imposition, and the Chandels obtained information which enabled them to seize upon the royal treasure and establish themselves in the strongholds, before news of his father's death was carried to the absent heir. It was then too late to oust the usurpers, and the prince fled into the southern hills, leaving the Chandels masters of his father's kingdom. For nearly a century, and for three generations of men, the usurpers were undisturbed. But, all the while, the exiled Bálands were biding their time, and about the year 1290 were able to collect a force which, under the leadership of Ghátama, a descendant of Rája Madan, surprised the fort and palace of Agori and recovered the lost domain. This time the conquerors sought to make their future sure by destroying every male of the hated Chandel race, and they believed they had done so. But it fell out—the story reads like a romance, and may possibly be little else—that one of the queens of the fallen Chandel rája was pregnant at the time, and, in the confusion, escaped with her nurse and a few faithful attendants into the forests. There she was delivered of a son, and cradled him on the shield (*oran*) of one of her followers. Hence the child was called Orandéo. His after-fate was worthy of the romance of his birth. His mother died, and the faithful nurse fled with the child to Bilwan, a village on the stream of that name, half-way between Mirzapur and Chunár, where she found refuge in the house of a Seori. The young prince grew up, as such heroes of romance are wont to do, a prodigy of strength and valour. His merits attracted the notice of the rája of Kantit, but not before he had plighted his troth to the lovely daughter of his Seori protector. The rája, who plays the part of the good fairy in the tale, was touched by the story of Orandéo's misfortunes, and not only supplied him with a sufficiency of the sinews of war to enable him to regain his lost dominions, but gave him one of his daughters in marriage. The Seorin girl, whom he had loved in his exile, became his

concubine, and there still exist families of Chandels, the descendants of this union, from whose pedigree five centuries have not availed, in the estimation of their fellows, to efface this single taint of Seori blood.

The date of Orandeo's restoration may be put at about 1310 A. D. The exiled Bálands returned to Marwás, where they still hold a tract of country under the mahárájas of Rewah. They have not forgotten their ancient home, and they are said by Sir H. Elliot to declare that "they will not bind their turbans until their restoration to their ancient rights is accomplished." The resolve is romantic, but it would seem to involve an unlimited future of bare-headedness, for the race of Orandeo still holds the domain of the family. The last rája, Kesho Saran Sáh, who died in 1871, was a lineal descendant of the younger of Orandeo's sons; and at the decease of his widow, who holds a life-interest, the title and estates will pass to the bábu of Jamgáon, who is also collaterally descended from the hero of the shield. There is nothing further of history, beyond a bare chronicle of successions, between the death of Orandeo and 1745; when for five and thirty years the state fell into the hands of the insatiable Balwant Sinh. His doings in the south, and the subsequent restoration of the family by the British, will be afterwards noticed.

The estate of the rájas of Bijaigarh, which formerly extended over the whole parganah of that name, is an offshoot from and of Bijaigarh. the domain of the Barhar Chandels. It is said, but exact details are wanting, that the separation took place more than two hundred years ago in the time of Udandeo, rája of Agori-Barhar, and that the first rájawas one of his sons, named Madhukár Sáh, from whom the eighth in descent was the late rája, Rám Saran Sáh, whose widow is now in possession.

We now come to the ruling family of Singrauli, which, though somewhat out of the order of importance, it will be most convenient to treat of here. This house, though now claiming Rájput descent, is of the Kharwár race. The founder of the family, so far as can be ascertained, was a petty Kharwár chief, who came over from Rewah into Singrauli and married the daughter of the chief of Raipur in that parganah. He, and his son and grandson, gradually acquired possession of the whole of the Singrauli country, both that portion which is a fief of Rewah and that which is now under British rule. The third in descent was, however, driven out from the whole of his possessions, by the combined action of the rájas of Agori-Barhar and Bardí, some three hundred and fifty years ago. After this, for nine

generations, the family remained in exile. We then find two brothers, said to be the twelfth in descent from the founder of the house, by name Daryáo and Dalel, who seized and divided between them a portion of the ancient conquest, Dalel taking the Rewah lands, and Daryáo those now falling within the district of Mirzapur. Daryáo's son was Fakír Sáh, who was the first of the family to obtain the *tilak* and *janeo* and to assume the title of *rája*. The investiture was celebrated at the 'marriage' of a grove and tank in Sháhpur, "and," says Mr. Roberts, writing in 1851, "judging from the appearance of the trees then planted, must have taken place from 130 to 150 years ago." The *rájas* of Agori-Barhar have always claimed feudal suzerainty over Singrauli. It does not, however, appear that Fakír Sáh ever paid any tribute to them. But Balwant Sinh, on the expulsion of the Chandels, imposed an annual contribution fixed at Rs. 701, though whether he realised it is more than doubtful. On the reinstatement of the Barhar *rájas* by Warren Hastings, in 1781, the old quarrel was revived. Mr. Duncan, in 1792, made the Singrauli *rája* independent of 'Ádil Sháh. In 1803, however, in the *jágir* granted to *rája* Ran Bahádur Sáh, 'Ádil Sáh's successor, Singrauli was included. This led to years of litigation, and it was not until 1834 that the Sadr Dívání Adálat finally decided in favour of the Singrauli *rája*'s claims.

The Dúdhí tappas have no separate history. So little indeed was known of these remote tracts that they escaped the permanent settlement, and regular administration of any kind did not commence until years afterwards. We turn therefore to the northern and eastern portions of the district, and first of all to pargana: Bhadohi.

Here, again, we are confronted with conflicting traditions. If we are to believe the family legends, still cherished among the scattered remnants of the once ruling house, the immediate successors of the Bhars (who appear only to vanish with the mists of the historic dawn) were the Monas Rájputs. Somewhere between six and seven hundred years ago, so runs the tale, a party of Thákurs of that clan, passing from their home in Amber to worship at Benares, saw and coveted the broad lands of Bhadohi, and formed the design of seizing them for themselves. This, it is said, they eventually did, but not without a prolonged struggle, which ended in the almost total extermination of the Bhars.

Other accounts, and these are probably more trustworthy, give a much later date, and a less romantic origin for the Monas supremacy in the pargana. Mr. Duthoit, in his report upon the Bhadohi tenures, is of opinion that the Bhar

rdj survived the Muhammadan conquest of Kanauj (1194 A.D.) by some two centuries, during which time it was in semi-dependence on the Kantit Gaharwárs. It was then brought fully under Muhammadan rule as a part of the sultanate of Jaunpur. Under the Sharkí dynasty the parganah was, according to current traditions, held by Chandel zamíndárs, but how they came into possession does not appear. In the contests between the house of Lodi and the Sharkí kings, and in the wars which were carried on in this neighbourhood in the early days of the empire of the house of Taimúr, the whole of this part of the country appears to have become thoroughly disorganized. At length, in 1566, after the defeat of the titular emperor, Sher Sháh II., by Khán Zamán, and upon the latter's rebellion, Akbar himself proceeded to Jaunpur and restored order. The parganah of Bhadohi thenceforward became part of the *dastár* to which it gave its name, and of the *sarkár* and *súba* of Allahabad. A *faujdár* was appointed and the parganah *kázis* and *káníngos* were confirmed in their appointments. It was then, according to this account, that the Monas Rájputs were selected for the zamíndári, and the parganah in revenue matters was made over to them.

The following account of the Monas rule in Bhadohi is taken from the memoir by Mr. Duthoit, to which reference has already been made. "Ságar Rái is the first of the family of whom anything authentic would seem to be known. He had three sons—Harbans Rái, Rám Chandra and Jagdís Rái. The share of Jagdís Rái long remained distinct; the rest of the parganah seems to have fallen to Rám Chandra, who was succeeded by his son Bírghadra Sinh. Bírghadra had five sons, but two only, Jodh Rái and Madan Sinh, need be mentioned here. Jodh Rái obtained a grant under a *zamíndári sanad* of the whole of the parganah from the emperor Sháhjahán, but was killed by the súbadár of Allahabad not long afterwards. Upon this, the emperor is said to have given a fresh *sanad* to Jodh Rái's widow, and she, it is said, delegated the management of the parganah to Madan Sinh. Whether this was so or not, it is plain that Madan Sinh succeeded in getting the whole of the parganah (with the exception of the '*mutafarríqá*' villages) into his hands, and is looked upon as the second founder of the family. Madan Sinh had five sons—Zoráwar Sinh, Achal Sinh, Chandra Sinh, Gaj Sinh and Mádhó Sinh. Chandra Sinh seems to have left no issue. Mádhó Sinh had a son, Chhatar Sáh, but the latter died childless. Zoráwar Sinh, Achal Sinh and Gaj Sinh survived. They divided the parganah amongst themselves, arranged it in eighteen tappas for the convenience of revenue management, and removed the tahsildári to Sarái Jagdís. During the time of Madan Sinh and his sons, the Monas family

seems to have reached the limits of its power and prosperity. With the exception of the '*mutafarriqa*' estates, to which they never laid claim, they seem to have dealt with the land as they pleased, distributing it in their own family as suited their convenience, and making grants of it, or transferring it for a consideration to others. The parganah seems to have been quiet, well-managed and contented. These are the by-gone days which the people never tire of praising.

"But troublous times were at hand, and the collapse of the central authority during the reign of Muhammad Sháh was soon felt even in Bhadohi. Achal Sinh, Zoráwar Sinh and Gaj Sinh seem all to have died about A.D. 1723. They left numerous descendants, among whom, with the exception of one of the sons of Achal Sinh, who took as his share the family estates in Kewái, the parganah of Bhadohi was divided. Jaswant Sinh, the seventh of the sons of Zoráwar Sinh, was now the most ambitious and energetic of the family. He gave one of his sisters in marriage to Muhammad Khán Bangash, the Afghan governor of Allahabad, and in A.D. 1728 succeeded, with the assistance of that chief, in ousting all the rest of his family. He assumed charge of the whole of the parganah (still, it is believed, excepting the '*mutafarriqa*' villages), established himself at Suriánwán, and took to himself the title of rájá. He did not, however, enjoy his honours for many years. His protector, Muhammad Khán, lost much of his power, and Bán Sinh, grandson of Gaj Sinh, who was a minor at the time of the usurpation, began to cast about for means to recover his patrimony. He went first to the rája of Mánda, and being refused assistance there, to Pirthípat Sinh, rája of Partábgarh, at that time a chief of some note. Rája Pirthípat Sinh had become security for Jaswant Sinh, and Jaswant Sinh had fallen into arrears, which he was unwilling to pay. Under these circumstances the rája was not slow to listen to Bán Sinh's entreaties. He led a considerable force against Jaswant Sinh, attacked him in his fort at Suriánwán, and carried him off a prisoner. This event took place about A.D. 1739. Rája Pirthípat Sinh himself, it would seem, still remaining answerable as surety for the revenues of the parganah, made it over for management to the heirs of Achal Sinh, Zoráwar Sinh and Gaj Sinh. Tappa Bargaon was the share of the latter's family, represented at first by Bán Sinh and then by Shiubaksh Sinh. Tappa Bargaon adjoins the parganah of Kasvár, a *zamíndárí sanád* for which was granted, in A.D. 1743, by the wazír Kamar-ud-dín Khán to rája Balwant Sinh. A friendship sprang up between him and Shiubaksh Sinh, and eventually he became the latter's surety for the payment of the revenue."

This was rája Balwant Sinh's first connection with the pargannah. Subsequent events are little more than the story of the intrigues and aggressions which led to the absorption of Bhadohi in the domains of the Benares family, and will be related when we come to deal with the exploits of that house.

It now remains to collect such scattered threads of history as are connected with other portions of the district. The chief remaining interest centres in the fortress of Chunár. The ancient history of the fort is obscure. The name is said to be connected with the descent of a divine being in the Dwápar Yuga, who, after the manner well known in legend, left his foot-print (*churan*) imbedded in the solid rock. Others again derive the name from a fancied resemblance to the shape of a foot of the ground-plan of the whole upper surface of the rock. In more recent times we are told that one Bhartrináth, younger brother of the famous Vikramáditya of Ujain, having embraced the habit and profession of a *jogi*, selected, as his place of retirement, the rock of Chunár. Vikramáditya is said to have discovered the hiding-place of his brother by the aid of a certain holy hermit named Gorakhnáth, and to have visited Chunár, and built for his brother a residence,—he in his religious absorption having neglected to provide any shelter for himself. The legend of St. Bhartrináth still invests the fort with sanctity, and a black stone, said to be that at which the holy man performed his devotions, is still shown. On this stone, believers say, the saint still sits invisible, except for a certain period of each day, when he transfers his presence to the shrine of Bisheshwarnáth at Benares.

The next name in the legend is that of a certain Prithwí-rája, who is reported to have effected a settlement in this part of the country, and to have brought under his rule a number of the surrounding villages. After his death the country was taken from his successors by Khair-ud-dín Sabaktagín. It appears, however, from a mutilated inscription over the gate-way of the fort that the place was again recovered by one Swámi-rája, who put up the stone to commemorate the event. The fort was finally acquired by the Muhammadans through the skill of Malik Shaháb-ud-din, one of the generals of Muhammad Sháh. This monarch appointed a certain Sanidi, an African, and a Bahelia, with the title of *hazári*,¹ to be governors of the fort, and conferred on them a *jágir* of twenty-seven villages, known as taluka Khair-ud-dín, for its maintenance.

¹ *Hazári*, a commander of a thousand, either actually or nominally, in which latter case it was an honorary military title at the Court of the Mughal Emperors, borne by civil as well as military functionaries.—*Wilson's Gloss.*

The command of the fort remained in the Bahelia family through all its succeeding vicissitudes and until its final rendition to the British in 1772. The present representative of the family still lives in a ruinous house under the shadow of the ramparts.

Sher Khán Súr, better known by his later name Sher Sháh, the great opponent of Humáyún, obtained possession of Chunár by marriage with the daughter of a local chieftain, into whose power it had fallen during the disorders antecedent to the consolidation of the empire of the house of Taimúr. He resided there in 1530. In 1536 Humáyún besieged the fort, and took it after a siege of six months, conducted under the direction of his general Rúmí Khán. The story of the siege is given in the *Tazkirát-ul Wáki'át*.¹ It is there related that the besieging general, being at a loss to ascertain the weakest portion of the fortress, hit upon the expedient of administering a severe flogging to one of his slaves, who then, with the marks on his body, deserted to the enemy, and, telling a piteous tale of his misfortunes, obtained protection and was admitted into the fortress. Having collected the required information, he again escaped. The fort was eventually reduced by the construction of a floating battery upon boats, so high as to command the fort. This machine, being built up-stream, was floated down, and, two days after it was placed in position, the garrison capitulated. Humáyún then continued his advance on Bengal, but Sher Sháh shortly afterwards retook Chunár and thus cut off Humáyún's communications, and, intercepting him on his return, utterly destroyed his army.

It was not until 1575 that the fort was recovered for the Mughals by the armies of Akbar, whose conquest of Bengal and Behár—of which Chunár was the key—was facilitated by the miserable condition into which the debased and effeminate successors of Sher Sháh had, by their misrule, brought those provinces. The reduction of the fort was followed by the gradual establishment of Musalmán zamíndars over the whole of the parganahs of Chunár, Ahraura, and Bhúílí. These invaders, whose line terminates with Malik Farrukh and Jam'iat Khán, who fell before the wider resources of Balwant Sinh, seem to have expelled the Kols and Seoris, who were the original holders of the soil, as far as the base of the hills, where the strongholds of Patita and Latifpur mark the southern limits of their domination. At the disruption of the empire, Chunár fell into the hands of the nawáb wazír of Oudh; and through all the subsequent aggressions and intrigues, it remained

¹ These are the private memoirs of Humáyún written by his *afshabí* or 'sweeper-bearer,' Jauhar. Vide Elliot's History of India, V., 130.

the one place which Balwant Sinh was not able, or did not dare, to reduce into his possession.

The remaining history of the fort may be told here. In 1764 Chunár was besieged by a British force under Major Munro. Two assaults failed and the siege was turned into a blockade, which, however, was shortly afterwards put an end to by the withdrawal of the force on the approach of Siráj-ud-daula to Benares. The next year the fort was again invested. A night attack failed; but, on a breach being effected in the south-western rampart, the garrison surrendered. This was in February, 1765. In 1772, the fort was formally ceded by treaty to the company¹. It was for some time the principal depôt for artillery and ammunition in these provinces.

We have now traced the history of the district, so far as the imperfection of the record will permit, up to the time when Rája Balwant Sinh and the Benares house. Balwant Sinh, towards whose name every successive story converges, appears on the scene. The succeeding half-century is little more than a history of his aggressions. There are few more remarkable men than Balwant Sinh among the many adventurers who profited by the anarchy which preceded the establishment of British rule in Upper India. A man without ruth or scruple; ready to fight his way or buy it, as occasion might best be served; skilled, even beyond the oriental average, in the diplomacy of chicanery and lies; overbearing and tyrannous in success, but never flinching from a feigned submission, however humiliating, when such a course would serve his purpose best; combining an unswerving tenacity of purpose, with a crafty prudence which enabled him to play, through his whole career, the powers that were contending for the mastery against one another, and ever to be on the right side at the end—he was in character a perfect reflection of the times in which he lived.

And strange times they were. The emperor had long been little more than a pageant in the hands of contending parties. The civil war between the Sayyid ministers who controlled the policy of Muhammad Sháh and Chín Káifóh Khán,² the founder of the kingdom of Haidarabad, had been followed by, the disastrous invasion of Nádir Sháh. The empire was fast losing even nominal cohesion. The Dakhan was a battle-field between its viceroy³ and the Marhattas; the province of Oudh was practically independent under its gov-

¹ Aitchison's *Treaties*, II., p. 71.

² Variouslly styled Nizám-ul-mulk and Asaf Jáh. He obtained from Farrukhsiyar the title Nizám-ul-mulk Bahádur Fath Jang on his appointment as súbádár of the Dakhan (Dowson's *Elliot, History of India*, VII., 442); and from Muhammad Sháh that of Asaf Jáh (*Ibid.*, page 527). The most common description by which this personage is known in the histories is Nizám-ul-mulk.

³ Nizám-ul-mulk just mentioned.

ernor the nawáb wazír; the Rohillas were threatening the capital in another direction; and Ahmad Sháh Abdálí was wresting the Punjáb from the imperial crown. The country was completely disorganized, and, in the impoverished state of the exchequer, the sale of dignities and offices was of almost daily occurrence. It was in A.D. 1740,¹ in such times as these, that Balwant Sinh succeeded his father Mansa Rám as actual ruler of the country included in the three sarkárs of Benares, Jaunpur and Chunár. It would be foreign to this notice to trace minutely the rise of the Benares family. It will be sufficient to say that Mansa Rám was a landholder of the village now known as Gangápur in parganah Kaswár. He entered the service of Mír Rustam 'Ali Khán, the governor (*názim*) of the sarkárs of Benares, Jaunpur, Gházipur and Chunár, and eventually became his chief adviser. In 1738, Rustam 'Ali fell under the displeasure of the nawáb wazír, Safdar Jang, and was imprisoned by him, and shortly afterwards died, it was said, by poison. Mansa Rám had, prior to this event, succeeded in obtaining from the nawáb wazír a *sanad* at an enhanced revenue of 18 lákhs for the greater part of his former patron's estates in the name of his son, Rájá Balwant Sinh.² On Mansa Rám's death, about a year afterwards (1740), Balwant Sinh became the actual, as he had been the nominal, ruler of the country. His title was shortly afterwards formally acknowledged by the emperor, Muhammad Sháh, through the interposition of the subadár of Allahabad, and by means of a timely offering of Rs. 21,775³

The first proceeding of Balwant Sinh, with which we are concerned, was the realization of an old design of his father's—the re-
 Balwant Sinh's designs on Bhadohi. duction of parganah Bhadohi. It will be remembered that rájá Pirthípat Sinh of Partábgarh had replaced the three sons of Madan Sinh in charge of the parganah, himself giving security for the due payment of the revenue. Arrears, however, rapidly accumulated, and the rájá was not unwilling to get rid of his responsibility. He was on friendly terms with Balwant Sinh, who, as we have seen, was already Shiubaksh Sinh's surety for tappa Bargaon, and the two sought means to oust the Monas landholders.⁴ An opportunity for coming to an arrangement was not long wanting. In 1748, on the

¹ This is the year given by Beale (*Oriental Biographical Dictionary*). ² According to the *Balwantnāma*, (p. 10), Mansa Rám obtained his *sanad* of the three sarkárs (that of Gházipur was given to Shaikh Abdulla) before the death of Rustam 'Ali, and not in his (Mansa Rám's) name, but in that of his son, Rájá Balwant Sinh, on whom (and not on Mansa Rám) the title of Rájá Bahádúr had been conferred at an earlier period before the breach of friendship occurred.

³ *Balwantnāma*, p. 21. As to the effect of this imperial confirmation see Mill's History of India (edit. of 1858), IV., p. 255.

⁴ The substance of the following paragraphs is again taken from Mr. Duthoit's memoir.

death of Káim Khán Bangash,¹ the son and successor of that Muhammad Khán, governor of Allahabad, who had befriended Jaswant Sinh,² the nawáb wazír (Safdar Jang), dispossessed his widow and his brother Ahmad Khán from their jágir of Farukhabad, and placed a Hindu, one Nawal Rái,³ in charge of it. This act of rapacious ingratitude led to a revolt of the Afghán compatriots of Ahmad Khán, the defeat of the nawab wazír's armies, and the temporary subversion of his (Safdar Jang's) authority throughout the whole of the lower portion of the country between the Gogra and the Ganges. Ahmad Khán, after defeating in succession Nawal Rái (who was slain on the field of battle) at Khudáganj, and the nawáb wazír himself (who barely escaped with his life) at Rám Chatauni, established his authority at Farukhabad and marched on Allahabad, which was held by Baká-ullah Khán and 'Ali Kulí Khán on behalf of the wazír. After the capture of the fort and plunder of the city, the various petty chiefs hastened to make their submission to the conqueror, and among them were the rájas Pirthípat Sinh and Balwant Sinh.

These chiefs had taken advantage of the subversion of the wazír's authority to carry out their views regarding parganah Bhadohi. Balwant Sinh paid up the arrears and received from Pirthípat Sinh the parganah in exchange. The arrangement met with the sanction of the new ruler of the province⁴; but this was of small avail, for the wazír, within a year, recovered his authority by the assistance of the Marhattas, and expelled Ahmad Khán. He then summoned rája Pirthípat Sinh to meet him at Kara Mánikpur, near Allahabad, and caused him to be assassinated in his own presence in the month of July, 1751.⁵ Rája Balwant Sinh was too wary and had become too powerful to be treated in this way. Seeing the turn affairs were taking, he

¹ There is a conflict as to the correct date of Káim Khán's death. Mr. Irvine (*Bangash Nawabs of Farukhabad*, page 121, note) thinks the most probable date is 12th Zi'l Hajj, corresponding to 23rd November, 1749.

² Jaswant Sinh was zamíndár of Bhadohi and had received the title of rája and *sih-hazári* by the emperor. Muhammad Khán's interest in him arose from the fact that the rája had given to the nawáb a daughter in marriage. Jaswant Sinh had also on one occasion taken the field in Muhammad Khán's favor. See further Irvine's *Bangash Nawabs*, page 72.

³ Nawal Rái was a Sakseña Káyath, who had risen by his merits to be deputy governor of the súbas of Oudh and Allahabad.—*Ibid*, p. 120.

⁴ Ahmad Khán only, however, confirmed Balwant Sinh in half his territory, the other half he put under Sáhib Zamán Khán, Dilázák of Jaunpur. The complication this led to need not be noticed here.

⁵ The scene of this occurrence was at Sultánpur, about 36 miles south of Fyzabad, and 85 miles north of Allahabad. Rája Pirthípat presented himself unarmed before Safdar Jang, and was received with apparent friendliness, which put the rája off his guard: then, at a sign from Safdar Jang, the rája was stabbed by All Beg Khán. Pirthípat sprang upon his murderer, and biting a piece out of his cheek, fell dead with it in his mouth. *Balwant-náma*, page 30, and *Bangash Nawabs*, page 163, footnote: in the latter notice is taken of another place being named as the locality in the *Oudh Gazetteer*, II., 477, and III., 147.

had lost no time in ingratiating himself with the emperor, and propitiating those about him with suitable presents. He was not sufficiently strong openly to resist the authority of the nawáb wazír, but he was not prepared quietly to succumb to it. On the re-establishment of his authority, Safdar Jang appointed his cousin 'Ali Kulí Khán to the governorship of Allahabad, and shortly afterwards despatched him with an army, said to have consisted of 30,000 men, against Balwant Sinh. 'Ali Kulí Khán advanced to Tamáchabad on what is now the Grand Trunk Road on the borders of the Mirzapur and Benares districts, and was there met by a letter of Balwant Sinh's addressed to the nawáb wazír. In it the rája expressed astonishment at hearing of 'Ali Kulí Khán's advance against him, and pleaded that if it was in any way connected with his submission to the usurper Ahmad Khán, the same was quite upon compulsion, and that his loyalty to the nawáb wazír had been shown by his regular payments of revenue, and by his having satisfied two payments in advance on the occasion of the nawáb's visit to Dehli. 'Ali Kulí Khán treated the rája's messenger with contempt, and caused him to be expelled the camp with a verbal message to his master that the súbadár would reply to the letter in person, in the course of two or three days. It was now debated in the rája's camp whether the wiser course would be to flee to the hill country south of the Ganges or to give battle to the súbadár. In the end, the latter course was resolved on. Its result was the complete discomfiture of 'Ali Kulí Khán, with the loss of all his guns and camp-equipage. Balwant Sinh at once followed up his victory by an embassy to Dehli, and obtained a *khilat* from the emperor. Safdar Jang had concealed his share in 'Ali Kulí Khán's enterprise, and now disowned it; but neither he nor his son (Shujá'-ud-daula) ever forgave Rája Balwant Sinh's success.¹

Balwant Sinh now felt his position tolerably secure. He had already, at the time of the transfer from Pirthípat Sinh, taken deeds of mortgage from the Monas zamíndárs, by which he was recognised as over-lord; but they were secured in the possession of certain rights and privileges. He now, however, ignored the mortgages, and made over part of the parganah to some Gautam kinsmen of his own, and part to a Baghel chief, one of his

¹ It should be stated that a somewhat different account of the events immediately preceding the reconciliation of the rája and nawáb is given in the Balwantnáma. Nothing is said there of 'Ali Kulí Khán's expedition, but a good deal about the somewhat childish speeches made by Balwant Sinh in explanation of his objection to wait on the nawáb wazír. These need not be repeated here, but the account of the conclusion of the negotiations may be quoted: "In the nawáb seeing that Balwant Sinh was not to be entrapped, and other wise proceedings being on his attention, privately sent him a *khilat* and confirmed him in all his possessions, appointing Núr ul-Hasan as *sazawal* to ensure regular payment of revenue, and then returned to Fyzabad."

retainers. One tappa, that of Bargaon, was allowed to remain with its Monas zamíndár, Shiubaksh Sinh, who was on friendly terms with the rája, and he was also for a time placed in charge of the '*mutafarriqa*' villages, which up to this time had never been interfered with.

The nawáb wazír, Safdar Jang, died in 1753, and his son, Shujá'-ud-daula, determined to revenge the indignity which his father was supposed to have sustained at the hands of Balwant Sinh. He collected a considerable force and marched against the rája by way of Jaunpur. The rája's troops made a brief stand at the fort of Pindra, some twenty miles distant from Benares; but they were forced to retreat, and the rája then fled with his retainers to Latífpur, one of his newly-acquired fastnesses in the south. The nawáb followed him to Benares, and crossed the river in pursuit. Balwant Sinh then fled to Bijaigarh, another fort of which, as will be afterwards seen, he had taken forcible possession. The nawáb's troops found the hill country difficult and almost inaccessible, and Balwant Sinh, seeing their hesitation, proposed and ultimately arranged a compromise. It was settled that the revenue to be paid by the rája for the sarkárs of Benares, Chunár, and Jaunpur should be twelve lákhs of rupees per annum, and the nawáb, after investing him with a dress of honour and confirming him in his charge, withdrew to Fyzabad. Balwant Sinh was now in high favour, and through the good offices of Beni Bahádúr, the nawáb's chief adviser, succeeded in adding sarkár Gházipur to his zamíndárl. When the emperor Sháh 'Álam and Shujá'-ud-daula invaded Bengal, in 1763, he joined the nawáb and was much trusted by him; but after the battle of Baxár in October, 1764, he, with the emperor, made his submission to the English. His zamíndárl was first assigned to the company by treaty, but afterwards the over-lordship was restored to the nawáb, but with an express reservation of Balwant Sinh's rights. Shujá'-ud-daula's dislike of Balwant Sinh was revived with increased force after the rája's defection at the battle of Baxár; and although he could not venture openly to exhibit his resentment, he never threw it aside; and Balwant Sinh owed the future undisturbed possession of his zamíndárl entirely to British influence.

We have, while dealing exclusively with the affairs of Bhadohi parganah, omitted all mention of the other aggressions of Balwant Sinh. It was in 1166 H. (1751-52 A.D.) that he first began to covet, as a place of safety for his valuables, the mountain fort of Bijaigarh. The way, however, was blocked by the strong fort of Patíta, between Chunár and Ahraura, and also by that of Latífpur, at the foot of the Sukrit pass, on the great south road to the Son. The reduction

Rája Balwant Sinh takes the forts of Patíta, Latífpur and Bijaigarh.

of these forts was first determined on. The fort of Patita had been erected by the ancestors of Jam'iat Khán who were zamíndárs of Bhagwat. Balwant Sinh long tried, both by force and fraud, to reduce the fort, but was constantly foiled by the wariness and resolution of its Musalmán masters. At length, Jam'iat Khán fell grievously sick, and Balwant Sinh at once attacked the fort. Jam'iat Khán, enfeebled as he was, nevertheless made a brave defence, until the supply of provisions ran short. He then evacuated the place and escaped to the hills behind, where he shortly afterwards died, worn out by privation and fatigue. Balwant Sinh, thereupon, occupied the fort and repaired its defences.¹

The way being so far cleared, he advanced the next season to Latifpur. This fort is strongly built of stone and occupies a position which, under the ancient conditions of warfare, was one of great strength and importance. It was erected by Malik Farrukh, zamíndár of Ahraura, as his principal stronghold and treasury. Malik Farrukh died about the time the Patita fort was taken, and Balwant Sinh seized the opportunity to effect a treacherous surprise and capture of the place.²

The reduction of Bijaigarh followed in due course, the object being obtained by a bribe to the *kila'dár*,³ and this fortress was placed in thorough repair, and extensive buildings erected for the accommodation of the rája and his suite and for the custody of his money and valuables. Following the arms of Balwant Sinh in this direction, we find him reducing, after a short siege, the last of the southern strong-holds, the fort of Agori on the Son. He thus established his authority over the whole of the country formerly wrested by the Chaudelis from the Bálands, and drove out the ruling prince, whose family remained in exile until the establishment of British rule. The Singrauli chieftain, although the remoteness and poverty of his country protected him from invasion, made terms with Balwant Sinh and agreed to pay an annual tribute.

The story of the reduction of Kera Mangraur, as given in the *Balwant-náma* ⁴(which is here at any rate in accord with the traditions of the leading family of the parganah), is, in the main, as follows:—The parganah was held by one Dáim Khán, a

¹ Cf. *Balwantnáma*, p. 31. ² The *Balwantnáma* gives the year 1166 H. (1751-52) as that in which Malik Farrukh died. The procedure of Balwant Sinh in this affair is thus described:—"Malik Farrukh left two sons, Malik Ahmad, who lived in the fort of Ahraura, and Malik Ahsan, who held Latifpur. On the death of their father, Balwant Sinh by sending presents and messages of pretended condolence lulled them into security and a belief in his friendliness: then at the head of an army he attacked Ahraura fort, which being of no strength was taken after six hours' fighting. Malik Ahmad was killed and his brother, Malik Hasan, evacuated Latifpur and fled towards Zamániah." *Balwantnáma*, p. 32. ³ Of Rs 50,000: the officials in the fort tried to keep the fort after the money was paid, but "were more like sheep than men, and fled to Rohtágarh, when Balwant Sinh prepared to arrest them." *Ibid.*, p. 32. ⁴ Curwen's *Balwantnáma*, pp. 34-36.

descendant of the original Gaharwár immigrants who had afterwards embraced Islám. In the reign of Farrukhsiyar, Dáim Khán and other zamíndárs rose in rebellion and expelled the imperial officers. The rebels were for a time successful, and extended their authority much beyond the original limits of the parganah. Dáim Khán was, however, eventually defeated by an imperial army, under a certain Námwar Khán, with the aid of Himmat Khán, a powerful zamíndár of Mirzapur, who, it is said, was able to bring a levy of 12,000 horse and foot to the assistance of the imperial forces. Dáim Khán, defeated, was expelled from all his recently-acquired possessions in the plains, but was allowed to remain undisturbed in his ancestral parganah of Kera Mangraur. When Mír Rustam 'Ali Khán was appointed to the government of Benares, Dáim Khán gave his daughter in marriage to one of the governor's sons, hoping thereby to secure his own protection and advancement. But Rustam 'Ali fell before Dáim Khán could reap any advantage from this politic alliance. Meanwhile, other events occurred which brought Dáim Khán into collision with Balwant Sinh. Dasáráam, Balwant Sinh's uncle, had been appointed by Mansa Rám tahsildár¹ of Shiupur. In 1163 H. (1752-53 A.D.) Balwant Sinh, for some reason, directed his arrest. Dasáráam fled for refuge to Dáim Khán, who, already jealous of the growing power of the family of Mansa Rám, welcomed the fugitive as a possible instrument of furthering his designs. Balwant Sinh at this juncture had recourse to his usual perfidy, and instigated Dasáráam to attack his protector. The attack was successful, and Dasáráam overran and plundered the whole of Kera Mangraur. But Dáim Khán was able, with the aid of powerful friends, to raise a force and recover his estate at the end of 1167 H. (1754 A.D.) This roused Balwant Sinh, who, in the beginning of 1168 H. (1754 A.D.), went in person against him, and in the next year finally ousted him from the parganah. The rája, being thus *de facto* in possession, took care to secure his title by obtaining an *altamgha*² from Alamgir II. by which the whole parganah was granted to him in perpetuity free of revenue. This grant has been continued and confirmed by the British Government.³

The last portion of the district to fall into the grasp of Balwant Sinh was the Kantit *rāj*. Bikramájít Sinh, the then rája, had for some time failed to pay in his

¹ Perhaps "lessee" would be a nearer equivalent to the Persian word. According to the *Bahwanindma* it was through Dáim Khán's personal influence that Dasáráam was given a lease of Shiupur and other parganahs. No mention is made of Balwant Sinh's order to arrest Dasáráam in the work just quoted. ² 'A royal grant.' Carnegie writes: "Our Government has ruled that such a grant is rentfree in perpetuity hereditary, and transferable, though it is more than doubtful if such were originally the case." *Kach. Tech.* page 12.

³ "Rája Mahíp Naráin, by presenting this document, was confirmed in his title by the Gov.-Gen., Mr. Hastings." *Bahwanindma*, page 36.

revenue to the súbadar of Allahabad. Muhammad Kuli Khán, who then held that office, sent a force under his dîwán, Rái Partáb Sinh, to coerce the defaulter. Bikramájít submitted and was required to find security for his arrears and future payments. Balwant Sinh came forward and was accepted as surety. The result was the usual one in such cases. Bikramájít, who was involved in debt and always spent more than his income, made no attempt to pay. Balwant Sinh sent *sazdwals* with orders to seize him on the first opportunity. Bikramájít fled with his family into Rewah and Balwant Sinh annexed the whole Kantit ráj to his domains. This took place in 1173 H. (1759-60).¹

We have thus seen how the whole of the present district of Mirzapur, with the solitary exception of the fort of Chunar, fell under the domination of Balwant Sinh. He had endeavoured to sieze this post also, offering a bribe of a lách of rupees to the governor on the death, in 1753, of the nawáb wazír Safdar Jang. This piece of temerity was, however, at once put a stop to by the advance against him of Shujá'-ud-daula referred to above, and was not repeated.²

It was after this occurrence (according to the *Balwantnáma*) that the nawáb wazír made a vigorous effort to expel Balwant Sinh, root and branch, from his estates. He deputed many officers to turn the rája out of Latífpur and, among others, summoned Fazl 'Ali, the governor of Gházipur, and proposed to him that he should take the government of Benares and other provinces. Balwant Sinh promptly sent for help to the Marhattas, whose army was then at Patna. This bold front induced the nawáb wazír to reconsider his resolve, and, in the end, Balwant Sinh was admitted to favour on paying five lákhs *nazarána* and promising to pay the same sum annually as revenue. So pleased was Shujá'-ud-daula at the settlement that he gave parganah Bhadohi in jágir to Balwant Sinh. The date of this is given as the beginning of 1170 H. (1756 A.D.).

With the exception of the absorption of tappa Bargaon, which took place on the death of Balwant Sinh, the death of Shimbaksh Sinh Monas, no further event of importance took place in the affairs of this district till the death of Balwant Sinh himself, in 1770. The vigour of his rule had relaxed greatly during the later years of his life. The nawáb wazír, after

¹ Bikramájít died in Rewah, and his son, Ishri Sinh, was killed by treachery when making an attack on Kantit. Another son, Gobindjít Sinh, obtained a *jágir*, with Rs. 40,000 as *malikána*, in parganah Kantit at the settlement by Mr. Duncan. Curwen's *Balwantnáma*, page 43.

² For a detailed account of this transaction, see *Balwantnáma*, pp. 37-38.

Balwant Sinh's decease, desired to dispossess his family, but the British Government compelled him to recognise the succession of Chait Sinh, an illegitimate son of Balwant Sinh, and to grant him a *sanad*¹ under their guarantee.

The subsequent events belong rather to the history of Benares than to that of this district; and will only receive here such brief mention as is necessary to explain the course which

matters took in Mirzapur. In 1775, the sovereignty of the districts dependant upon Rája Chait Sinh was ceded in perpetuity to the British Government. A *sanad*² was given to the rája confirming him in his zamíndári, and in the civil and criminal administration thereof, subject to a tribute of sicca Rs. 22,66,180, and on condition of his adopting measures for the interest and security of the country and the preservation of the peace. The rája was also allowed to coin money. In 1781, in consequence of Chait Sinh's refusal or neglect to obey the orders of Government as to the placing at their disposal a contingent from his forces, occurred the well-known attempt of Warren Hastings to effect his

arrest. This resulted in a general rising in the city, a massacre of what British troops were then there, and the enforced flight of Hastings to Chunar. The sequel only of those events belongs to the history of this district. The position of the Governor-General, first at

Benares and then at Chunar, had been one of great peril. His original force had consisted of but six com-

panies of Major Popham's regiment, about sixty sepoys from the garrison of Baxár, and a few men who had been recently recruited for the Resident's guard, but were without either arms or discipline. The losses in the rising, and in the subsequent ill-managed attack upon Rámnagar, had left him with but 450 men all told, with which force, on the 22nd August, he escaped to Chunar and threw himself into the fort, then garrisoned by a force under Lieutenant-Colonel Blair. Chait Sinh had, meanwhile, retired to Latífpur, where he succeeded in collecting a force, regular and irregular, estimated at about 22,000 men, besides camp-followers. The Governor-General was for some time without reinforcements. He attempted to communicate with Colonel Morgan, then at Cawnpore, but all his communications seem to have been intercepted. Colonel Morgan, however, acted upon a report which reached him through other channels, and despatched a force of two regiments of sepoys, thirty European artillerymen, and two companies of a European regiment, with five guns, under the command of Major Orabb, to the assistance of the Governor-General. At the

¹ Vide Aitchison, Treaties and Sanads, II., 41.

² Ibid, II., 43.

same time Lieutenant Polhill, who was in command of six companies of the nawáb wazír's sepoys at Alluhabad, and Major Roberts, with a regiment from Lucknow which had been intended for the Governor-General's body-guard during his proposed visit to the nawáb, were also summoned to Chunár. On the 27th August Lieutenant Polhill arrived. He remained for some time on the opposite bank of the river, and attacked and dispersed a rebel force under Shaháb Khán, which was holding the town and fort of Sikhar. The enemy had, meantime, collected in some force at Patíta, which was then a considerable and strongly fortified town. Major Popham detached Captain Blair on the 3rd September, with about 550 men and two guns, to surprise their camp. The attacking force found the enemy, about 4,000 strong, with six guns, ready to receive them. An obstinate engagement ensued, ending in a defeat of the rebels. They fled in disorder to the fort, leaving four of their guns and a quantity of ammunition on the field. As, however, the attacking force was not strong enough to pursue the advantage so gained, the action, except for its moral effect, was barren of immediate results.

On the 10th September, Major Crabb arrived, and on the 13th, Major Roberts. On the 15th, the detachment under Lieutenant Polhill crossed the river and joined the camp under the fort. The whole force at the disposal of the Governor-General thus amounted to three companies of European infantry, with thirty artillerymen, four-and-a-half regiments of Company's sepoys, and six companies of the nawáb's body-guard. With this force an immediate attack upon Patíta and Latíspur was resolved upon. A native resident of Chunár, named Bandhu Khán, informed Major Popham, who was in command of the whole force, of a circuitous and unfrequented path by which the defences of the Sukrit pass could be turned. In consequence a force under Major Crabb was sent by this route to attack Latíspur, while Major Popham, with the other division, simultaneously marched out towards Patíta. The combination was thoroughly successful. Major Popham, after some days spent in

Patíta stormed.

unavailing battering of the Patíta earthworks, carried the place by storm on the 20th September, with the loss of only eleven men. On the same morning, after a most arduous march of five days through almost impracticable country, Major Crabb reached Lohra, a village on the tableland about two miles south of the Sukrit pass. There he found a body of men, with three guns, stationed to oppose him. These he attacked and defeated with considerable loss. Next day he advanced to the head of the pass. The fall of Patíta, and the appearance at the same time of a

Chait Sinh escapes and Benares is re-occupied. force in his rear, reduced Chait Sinh to despair ; and without risking an engagement, he fled by a circuitous route to his last fortress, that of Bijaigarh, with but a scanty remnant of his original forces. Rámnagar was re-occupied by the British on the same day, and on the 25th September the Governor-General returned to Benares.

The remaining military operation was the reduction of Bijaigarh. Chait Sinh again fled on the approach of the attacking force, leaving his *zanána* behind. The governor of the fort made a short resistance, but, on the establishment of batteries commanding it, and after an unsuccessful sortie, he capitulated on the 10th November, and all traces of the rebellion were thus at

Chait Sinh, finally a refugee at Gwalior; his death in 1810.

an end. Chait Sinh fled, with the greater part of his treasure, through Rewah and Bundelkand to Sindhia's dominions, and died at Gwalior in 1810.

The succession of Mahíp Naráin was followed by the removal, in great part, of the criminal administration of the province from the rája's hands. His death, in 1795, paved the

Rája Mahíp Naráin.

way for the assumption by the Company of the direct control of the province in all matters of administration, except in the three parganahs which were henceforth known as the Benares family domains. At the same time steps were taken, as stated in the fiscal history, to restore the lands of the district to the ancient proprietors. In the case of the smaller zamíndárs this was a slow process. Many claims were not finally adjusted until the revision of settlement nearly fifty years later. The privilege of direct responsibility to the paramount power, now so highly valued, was at the time of the permanent settlement held in very different estimation.

The history of the greater estates may be closed in a few words. The

The greater estates: Family domains.

administration of the Benares family domains was placed upon its present footing by Regulation VII. of 1828, the provisions of which will find fuller notice in the account of parganah Bhadohi. The restoration of the Kantit family

Kantit.

followed at once on the expulsion of Chait Sinh in 1781. Gobind Sinh, son of that Bikramájít whom Balwant Sinh had expelled in 1758, was summoned from his hiding-place. A *mdlikána* allowance of Rs. 37,500 per annum was granted him by Mr. Hastings, and, subsequently, in lieu of cash payment, the taluka of Bijaipur, which includes the principal residence of the family, was settled with him in freehold. Gobind Sinh died without male issue ; and his nephew and adopted son, Rám Ghulám Sinh, was

made ámil of taluka Bijapur. After his death the *mlíkána* was resumed and the taluka settled with his son, Rájá Mahipál Sinh. Mahipál Sinh was succeeded by his son, Jagat Bahádur Sinh, in whose time the estate had become so much encumbered that the ruin of the family seemed imminent. A loan of four lákhs of rupees was granted by Mr. Thomason in 1850, and the estates taken under the management of the Court of Wards, under which they have, owing to the accident of two successive long minorities, remained until the present time. The result has been that the property now yields over two lákhs annually, with a surplus in hand of more than two years' income.

The Agori-Barhar family was reinstated at the same time as that of Kantit, and, with the estate, a money allowance of Rs. 8,001 per annum was granted by Mr. Hastings to 'Ádil Sáh, the grandson of the last of the previous line. In addition to this *mlíkána* allowance, certain estates were settled with him in proprietary tenure by Mr. Duncan, and, subsequently, a portion of the government demand was assigned in lieu of the *mlíkána* allowance. Some lands were also acquired under decrees of court. The government of Lord Cornwallis, in 1789, directed the discontinuance of the *mlíkána* allowance; but on the representation of Mr. Duncan, it was only reduced to Rs. 4,000 and, in 1803, it was again restored to the full amount. At the same time the opinion was expressed that, on the death of 'Ádil Sáh, his estate should be resumed and made over to the rája of Benares. Owing probably to the arrangements of 1794, which limited the rights of the latter to his special *jágírs* and family domains, this intention was never carried out, and the property remained in the hands of the family. It is now held (under the superintendence of the Court of Wards) by the widow of the last male heir of the direct line.

The fortunes of the Bijaigarh and Singrauli estates require no further mention. The former family recovered its ancestral estates at the same time that the elder branch was reinstated at Barhar; while the latter had never fallen, to more than a nominal extent, under the Benares yoke.

The history may now pass on to the outbreak of the mutiny in 1857. At this time the out-look in Mirzapur was, on the whole, favourable. The district, with the exception of the parganah of Bhadohi, where the Rájputs had not forgotten their expulsion from their ancient dignities and possessions a century before, contained in itself few elements of disaffection, and but little of the *personnel* or *matériel* of an armed revolt. And, indeed, with the single exception above noted, it was

found, all through the subsequent events, that the sympathies of the countryside were at the worst neutral, and generally on the side of order and of law. The city itself, with its essentially mercantile community, was too alarmed and too defenceless to be a cause of anxiety, and the chief difficulty was to preserve the district from the incursions of marauders from without. The administration was in the hands of Mr. St. George Tucker, ably assisted in his arduous task by Mr. Elliott, who had joined the district after the commencement of disturbances as his first active appointment, by Mr. W. Moore, who was one of the early victims of the outbreak, by Mr. J. Simson, and by Mr. P. Walker, deputy magistrate, whose conspicuous services were more than once mentioned.

The district treasury contained, in May, 1857, only two lakhs of rupees, and these were guarded by half of the Ferozpur regiment of Sikhs. It was on the 19th May that the news of the outbreaks at Meerut and Delhi were received. Measures were at once taken by the magistrate for the preservation of order and the allaying of anxiety. The ferry at Bhatauli was immediately placed under a strong guard of police. There was, however, great uncertainty as to the course events would take, and when, on the 21st May, firing was heard to the eastward, the residents retired to the public offices with the Sikhs; and, although on the discovery that the firing was only at a marriage procession the civilians returned to their houses: it was thought advisable to keep the Sikhs still on the spot.

On the 6th of June the news of the Benares outbreak was received, followed by similar tidings from Jaunpur, and great and renewed anxiety was the result. Nor did the arrival of part of the 47th Native Infantry, under Lieutenant-Colonel Pott, at all tend to restore confidence. The next day (June 8th) the Sikhs were called away to Allahabad, in such haste that, although advantage was taken of their departure to send away Rs. 60,000 of the treasure, they were not able to take with them their spare arms or to remove or destroy the large quantity of ammunition in their magazine. The tide of excitement had by this time spread over the whole district. The predatory classes were seizing their opportunity. Neither road nor river was safe from armed plunderers. The turbulent Thákúrs of Akorhi, a village near Bindháchal, the evil reputation of which survives to this day, were said to be meditating a descent upon the city. Large bodies of armed men were reported to be collected at Mándá in the Allahabad district, with their faces turned eastward, and the fidelity of the 47th Native Infantry was far from assured.

For the time, however, all stood firm; the nipples of the spare muskets and the ammunition of the Sikhs were thrown into the river, by Colonel Pott's order,

and the remaining treasure was despatched to Benares by steamer. But, on the 9th of June, the rumours of an attack from Mándá assumed a form so definite, that all the non-official inhabitants of the station and some of the civil officers retired to Chunúr. Mr. Tucker stood firm; the Mándá men never came; and when, on the 10th June, the property of the East Indian Railway, then under construction, and the contractors' plant, were plundered in broad day some four miles from the court-house, he took with him fifteen of the 50th Native Infantry, who had just brought in prisoners from Nagod, and dealt out a severe retribution, capturing twenty-seven of the ring-leaders.

An intrenchment was shortly afterwards commenced round the smaller of two large houses on the river bank, next to the present post-office, and the larger was prepared for the reception of a detachment of European troops (the 1st Madras Fusiliers) who were expected. On the 13th these arrived. It was then proposed to disarm the 47th Native Infantry. Colonel Pott, however, did not think it necessary, and a party of them, with the Fusiliers, attacked and destroyed the large village of Gaura, on the right bank of the Ganges, near the Allahabad frontier, the people of which had made themselves specially obnoxious by a series of daring dacoities by land and water. On the 22nd of the same month Mr. Walker, with the Nagod sepoys before mentioned, and a number of sawárs and chaprásis, made a very successful night attack upon a band of dacoits, whose headquarters were at Rámnagar Síkri, about eight miles from the station. Rámnagar is another village in which ancient traditions of turbulence have not even yet altogether died out. These expeditions made the right bank of the river, and the adjacent country up to the base of the first hills, tolerably safe.

On the left bank, the parganah of Bhadohi presented a much more difficult task. Early in June, the head of the Monas clan of Rájputs, Adwant Sinh, who hoped to find in the disorders around him an opportunity of restoring the ancient supremacy of his family, assumed his ancestral title of rája of Bhadohi, appointed two *dhwáns*, levied a force of his clansmen, imposed and collected taxes, supplemented his income by plundering his neighbours, and soon grew strong enough to close the Grand Trunk Road. A force under Lieutenant Palliser was called up from similar but less urgent work in Benares, and, with a European levy under Mr. Chapman, was sent to suppress this new revolt. Shortly after their arrival at Gopiganj, Munshi Darshan Lál, the agent of the rája of Benares in those parts, succeeded in capturing the rebel chief and his *dhwán*, and delivered them up. They were at once tried by court-martial and hanged. Their family vowed vengeance. Adwant Sinh's widow offered a

reward for the head of Mr. Moore, then joint-magistrate of Mirzapur and deputy superintendent of the Benares family domains, who, they argued, must be responsible for the execution. Their opportunity was not long to seek. On the 4th July, Mr. Moore made a raid from Gopiganj, and arrested a number of suspected persons, whom he brought to the indigo factory at Páli. Jhurái Sinh, a relative of the *soi-disant* rája, at once surrounded the factory with a number of men. Mr. Moore and the two English managers of the factory were murdered in attempting to escape, and Mr. Moore's head was carried off to the widow of Adwant Sinh. The bodies, however, were recovered by Lieutenant Woolhouse and a party of Her Majesty's 64th Regiment who hurried out from Gopiganj the same night. The magistrate, with Mr. C. W. Moore, a brother of the murdered officer, arrived from Mirzapur, and next day attacked and dispersed the rebels; but the real murderers escaped, both on this occasion and also from a party of European troops who went with Mr. Chapman to search them out. Jhurái Sinh was, however, caught and hanged some two years afterwards. This was the last revolt in force in Bhadohi. Jhurái Sinh and his adherents, indeed, gave considerable trouble afterwards, but the disturbances had passed from a political to a predatory character, and the remaining work in Bhadohi was confined to the repulse of scattered bands of dacoits and the castigation of offending villages. The whole district was, in fact, for a time comparatively tranquil, and, until the middle of August, nothing is noticed in the official diary but the arrival of fugitives from Fatehpur and Banda, the advent of European troops, and some other unimportant matters. In September, the portions of Allahabad and Mirzapur north of the Ganges, including the whole line of the Grand Trunk Road, were for a time erected into a separate charge under Mr. Mayne, formerly magistrate of Banda and afterwards commissioner of Allahabad.

Turning now to the southern parts of the district, we find, in August, a new direction given to anxiety by the approach of the mutineers from Dinapur. Their object had first been Benares, but finding that their intentions had been forestalled in that direction, they passed through the defiles of Chakia and, on the 11th August, plundered the bázár of Ahraura. Thence they passed on to Sukrit, Robertsganj and Sháhganj, all of which places they looted, and then turned their faces towards Mirzapur itself. Meanwhile, a force of about three hundred men of Her Majesty's 5th Regiment, accompanied by most of the district officers and some volunteers, went out by Kotwa to meet them. On the 20th the mutineers were met at Amoi, some 17 miles from Mirzapur, and after an unimportant skirmish, broke and fled. It was not

possible to pursue them further, and after plundering all the villages on their way in a most leisurely manner, they passed on, five days afterwards, into the Allahabad district. This was the only occasion on which the city of Mirzapur was directly threatened.

The next incursion was that of the mutineers from Hazáribágh. Timely notice enabled the district authorities to destroy all the boats on the Son, which, being then in flood, presented an impassable barrier. The mutineers therefore turned south through Singrauli. They induced or coerced the rája, who seems to have been very uncertain all along which side to espouse, into assisting them in passing the Rehand. They thus reached Kota, where they effected a good deal of most purposeless damage to the buildings and workings of the coal mine, and then passed on into Rewah.

A more serious inroad was that of the redoubtable Kunwar Sinh, who arrived with his force, *viâ* Pantúganj, on the 24th August, and encamped at Rámgarh. He found some assistance, and compelled more, from the Bijaigarh Chandels, and passed on through Robertsganj, where he burnt all that was inflammable in the *tahsili*, to Sháhganj and Ghoráwal, the last of which places he reached on the 29th. Thence he marched southward, and crossing the Belan at Kusehra, endeavoured to enter Rewah. He was, however, compelled by the hostility of the people to return, and retreated northwards, along the line of the Dakhan road, to Baraundha, where he was on the 6th September. Thence he hurried westward, and passed into the Allahabad district.

The Dinapur mutineers, after leaving Mirzapur, threatened Nagod. The 50th Native Infantry, stationed there mutinied, but without violence; and 240 of the men escorted their officers to Rewah. The ladies were sent on towards Mirzapur, and a party, sent out by the Dakhan road to meet them, brought them in in safety on the 22nd September. On the 24th, a wing of the 17th Madras Native Infantry, under Major Babington, arrived at Mirzapur; and four days afterwards, the remnant of the 50th from Nagode came in, and were at once ferried across the river, disarmed, and sent on leave.

The district was now rapidly settling down; October passed tranquilly; a rumoured advance of the troops from Mirzapur drove some mutineers, who had crossed the Son, in hasty flight southwards. An attack by Mr. Elliott, with some Sikhs and the Benares police levy, on two notorious villages in the north-west of the district was completely successful. Some slight movements of the troops overawed the restless spirits of Rowah, and, on October 27th, the Madras

troops were recalled, and the guns and stores of the intrenchment were sent to Chunár.

There were still, however, disturbing causes at work in the parganah of Bijaigarh. The rája, the head of the younger branch of the Agori-Barhar Chandels, whose history has already been related, had died, leaving a widow and an only daughter. The daughter was betrothed to a brother of the rája of Kantit, and when, in October, 1857, a portion of the property had been transferred to this child, the marriage was completed. Lachhman Sinh, the nearest male collateral heir of the deceased rája, who had unsuccessfully contested first the succession to the chiefship and then the division of the property, looked with no favour on the interference of his new relative in the parganah. He and other of the Chandel malcontents had been in communication with the mutineers in Sháhabad, ever since the incursion of Kunwar Sinh. He now called the Sháhabad men to his aid, proclaimed himself rája and commenced extorting revenue. The tahsildar of Robertsganj, who was sent out at the commencement of the outbreak to summon him to Mirzapur, was obliged to fly for his life, and for a couple of months the whole parganah was thrown into confusion. In January, however, Mr. Tucker and others of the civil officers, with a small force, moved out against them. The rebels at once retired to the dense jungles below Rohtágarh. Mr. Tucker made a long night march, and, at dawn on January 9th, attacked them with complete success. Several were killed; several more captured and hanged at Benares; considerable booty was recovered; and the remainder of the band driven across the Son. The leaders, however, had escaped, and in February made another incursion from Rewah. Mr. Tucker again came out against them and drove them out of the district. He then went down to Singrauli, where the rája had for some time been behaving in a most unsatisfactory manner. On his return, he was shortly afterwards transferred to a commissionership in Oudh. Mr. Mayne also returned to Bánda, and the district was thus left in its former state. A further incursion of Jhurái Sinh in May, which was promptly suppressed, is the last event of importance. There were still isolated bands of marauders roaming in the south, but rebellion had degenerated into dacoity, and the complete pacification of the district was once more left to the civil officers.

The close of the mutiny is also the close of the district history. The succeeding years have brought with them no events but the ordinary incidents of administration, the successive changes of officers, and the material and social progress in which this district, in common with the whole country, has shared.

GAZETTEER
OF THE
NORTH-WESTERN PROVINCES.
MIRZAPUR DISTRICT.

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Agori.—Parganah in Robertsganj tahsīl, consisting of two talukas, Agori

and Kon. It is bounded on the north by the Kaimūr

Boundaries, area, &c.

range as far as the point opposite the junction of the Son and Kanhar rivers and thence eastward by the Son; on the east by parganah Balaunja of Behār and parganah Nagar Untāri of the Palāmau sub-division of the Lohārdlaga district; on the south by parganah Singrauli; and on the west by Bardhi and Shāhpur Singrauli of the Rewāh territory. The total area according to the latest official statement (1881) was 713·4 square miles, of which 51·3 were cultivated, 16·6 cultivable, and 645·5 barren. No portion of the area is assessed to Government land-revenue. The amount of payment to Government for water-advantage was Rs. 15, and on account of local rates and cesses (excluding patwāris'), Rs. 488, making a total of Rs. 503. The amount of rent, including local cesses, paid by cultivators was estimated in the same year at Rs. 30,784. Population (1881) 32,713 (16,041 females).

The country is mountainous, of the sandstone formation, with ridges running from east to west, disclosing basins to greater or less

General aspect.

extent. There are no roads properly so-called: the traffic from the south, Singrauli and Sargūja, is conveyed on bullocks along narrow paths. The principal rivers and streams are the Son and its tributaries—the Gāghar on the north; and the Bījal, Rehand, and Kanhar on the south. The Son flows from west to east along the north of the parganah. None of these rivers is used in the dry season for transmission of goods or for irrigation. The only town in the parganah is Kon. The aspect of the villages on both sides of the Son is pleasing, and the soil is superior to that of the adjoining parganahs of Barhar and Bijaigarh. The rest of the villages, however, being situated amidst the recesses of the hills, which cover most of this and the neighbouring parganah of Singrauli, are poor.

If tradition may be trusted, parganahs Agori, Barhar, and Bijaigarh were at one time included in the dominions of the Báland rájas, General history. of the Kharwár tribe, who were expelled by the Chandels

at the commencement of the 13th century. The history of their expulsion, temporary restoration, and final subjugation has already been given (see Part III., *supra*). About the year 1744 A.D., Sambhu Sháh, the then rája, was dispossessed of his domains by Rája Balwant Sinh. During the insurrection of Chait Sinh, 'Ádil Sháh, grandson of the Sambhu Sháh just mentioned, attended Warren Hastings, and made himself so useful that the Governor-General gave him a patent (*sanad*) restoring him to the *zamindari* of Agori-Barhar. This was in October, 1781. A few days later (on 15th October, 1781) the rája appears to have received a second sanad granting him an allowance of Rs. 8,001 in the form of an assignment of certain villages, and on this is based the right which his descendant still enjoys of holding free of revenue nearly the whole of Agori parganah and certain villages in Barhar.

On possession being taken of Kon, by the Company the taluka was one of the estates assigned to 'Ádil Sháh as his *málikána*. It Fiscal history. was managed till his death in 1794 by his brother Bábu.

Rachpál Sinh. The latter then claimed to hold the taluka, but on his death shortly afterwards (in 1796), Rája Ran Bahádur, the nephew and heir of 'Ádil Sháh, obtained possession. Agori taluka had a similar fiscal history. Both talukas were in 1803 declared to be included in the *jágir* of the rája. In 1842-43, at the revision of settlement carried out by Mr. Roberts—a revision, however, which only obtained the final sanction of Government in 1880—the whole question of the rája's rights was raised and in a manner settled, but so as to leave room for much dispute. The fiscal history of the parganah since the revision has been ably summed up in a letter and report of Mr. C. Robertson's, late Collector of Mirzapur, dated the 19th March and 1st April, 1873 (printed in "A Collection of Papers relating to the Settlement of South Mirzapur," 1880); and for the earlier history reference may be made to the Review of the Settlement of Mirzapur printed in Mr. Thomason's *Despatches*, I., p. 93. At the revision in 1842-43 most of the villages were found to be in the proprietary possession of the rája, and his talukdári rights extended to the whole parganah. Mr. Roberts, however, decided that two descriptions of persons were entitled to possess subordinate rights in villages included in the talukas settled with the rája as *sadr málguzár*. These villages he named *mukaddami* and *mukarrari*. The possessors of subordinate rights in the former villages, called *mukaddamidárs*, were the old proprietors who had been in possession of them before the

taluka was permanently made over to the rāja. The *mukarraridárs* were persons who had also acquired a proprietary interest, having reclaimed their villages from waste; but their rights were not equal to those of the former class. Mr. Roberts assessed the *jamās* to be paid by these sub-proprietors to the rāja (called the rāja of Barhar) as talukdār, those of the *mukaddamidárs* being fixed in perpetuity and those of the *mukarraridárs* for 20 years. The disputes that arose out of Mr. Roberts's adjudication lasted until recently, the final orders of Government, in which approval of his proceedings, with certain modifications, is conveyed, bearing date the 28th July, 1880. It should be mentioned that these disputes referred solely to the internal relations between the rāja and those claiming rights in opposition to him.

Agori.—Taluka of parganah Agori. See the article on that parganah.

Agori.—Capital of the parganah of the same name in tahsíl Robertsganj; distant 62 miles south-east from Mirzapur, and 14 miles south-south-west from Robertsganj, at the confluence of the Reband and Son rivers. Population (1881) 246 (118 females). The chief interest at present centres in the fort, but the ruins around it testify to the former existence of a very large town. Tradition speaks of a city here as large as Benares, but the only buildings that remain are a few temples at Gothani and the fort just mentioned. Mr. Roberts, writing in 1847, did not consider the latter building one of much antiquity. He thought the oldest portion of it was the apartment to the east, which seems to have been built in 1734 by Bábú Mádho Sinh, the brother of Rāja Madan Sháh. The rest he attributed to the time of Balwant Sinh and his successors (1745-81). Tradition, however, makes the fort the seat of the Báland rajas, and would, therefore, throw back the date of its erection by some centuries. But it is the custom in the neighbourhood to ascribe all great works to the Bálands, who are said to have retained Asurs (query Bhars?) as architects, and to have constructed the forts of Bijagarh and Bardhi, and the large tanks of Púr and Korádih. The following description of the fort, as it exists at present, was kindly furnished by Mr. A. Cadell when Collector of the district :—

“ The fort is picturesquely situated on a hill on the right bank of the Son. At the entrance some carved stones are embedded in the masonry, and the present fort was probably erected on the site of an older structure. The oldest portion of the present building is a gloomy, but admirably built, suite of rooms in the north-east corner. The stones are carefully hewn and fitted, and the roof has at first sight the appearance of being arched, as the stone beams of the roof have been placed on curved supports. This portion of the fort was built, as is shown by the Persian inscription, in 1026, by Rāja Mádho Sinh.

In contrast to this part of the fort is the crumbling portion to the west, the clumsy rubble masonry of which dates as clearly from the Balwant Sinh period of the eighteenth century as the similarly ill-executed and ill-preserved additions in the fort of Bijaigarh. The fort was deserted more than a century ago, owing to its reputation of being haunted, and since then the family has resided to the north of the Kaimúr range at Rájpur, a less healthy and picturesque, but more accessible locality."

Ahraura.—Western parganah of the Chunúr tahsil: is bounded on the north by parganah Bhúli; on the east by parganah Kera Mangraur; on the south by parganah Barhar; on the west by parganahs Barhar and Bhagwat. The total area according to the latest official statement (1881) was 74·5 square miles, of which 18·9 were cultivated, 7·2 cultivable, and 48·4 barren. The area paying Government revenue or quit-rent was 73·6 square miles (18·0 cultivated, 7·2 cultivable, 48·4 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 16,949; or, with local rates and cesses (excluding patwáris'), Rs. 18,865. The amount of rent, including local cesses, paid by cultivators was Rs. 37,653. Population (1881) 21,360 (10,454 females).

The parganah is intersected by the jungle-clad Vindhya range, and there is a marked difference in the lands to the north and to the south of it. "To the north," writes Mr. W. Wynyard, who revised the settlement in 1842-43, "the land is good, irrigation general, and good rice crops and *rabi* harvests are obtained; to the south of the hills, however, there is hardly any rice, only the poorer sorts of grain will grow, and that only in land which has been allowed to lie fallow for at least one year in three." The same writer characterises the climate of the parganah as unhealthy.

The town of Ahraura lies near the foot of the Sukrit pass, and as this is one of the great thoroughfares for the trade of the southern parganahs, Ahraura has grown into a large and flourishing place. At the back of the town is a fine flat-topped hill said to have once been the site of an aboriginal fort. About three miles to the south, in the gorge of the Sukrit pass, is the fort of Latífpur. In some passes leading towards this fort, there are small stone *garhis* or redoubts, built for the protection of outposts. In one of these, about two miles to the east of Latífpur, thirteen French *Chasseurs* in the British service, who fell into the hands of Rája Chait Sinh during the early part of his insurrection against Warren Hastings, were by the rája's orders barbarously murdered.

A man named Mordelait, who was the fourteenth, escaped by feigning death after he had been run through with a spear. He managed to crawl out during the night, and was secretly protected by some villagers till the fort was occupied by Major Crabb. The number of old forts and castles scattered along the skirts of the Vindhya range is a very striking indication of the insecurity of person and property in former times; but all are now deserted and in ruins. Most of the isolated hills, for some distance beyond Ahraura, are bare of jungle, but abound in fantastic rocks, the hidden crevices of which are tenanted by wolves, hyænas, and porcupines, and are the occasional refuge of a few ravine deer, who obtain their living in the adjacent plains. Between the hills, there are some lovely green valleys dotted over with villages and thick mango groves, affording a pleasant and cheerful prospect to the eye.

Ahraura is said to have been originally inhabited by Kols, who dwelt in the jungles and subsisted on the proceeds of the chase. **History, general and fiscal.** They are said to have paid a small tribute to the government of the time, obtained by bartering jungle produce. Later, the ancestors of Malik Farrukh came as immigrants, settled in Ahraura, and began to trade on a more extensive scale. They advanced money to the Kols; and when the latter became involved, usurped their proprietary rights and built fortresses at Latifpur and other naturally strong positions, where they resided. Both parties existed in a state of continual petty warfare until Malik Farrukh was ejected and slain by Balwant Sinh. (See Curwen's *Balwantnāma*, p. 32, and *supra* 'History'). The parganah then (1752) passed into the rājā's hands. It is said to have then contained a vast extent of jungle, which was kept up as a surrounding covert to the fortress of Latifpur. The riches, therefore, for which Malik Farrukh was famed, could not have been derived from the cultivation of the soil, but must have principally arisen from his district having, at that time, been the channel of the Dakhan commerce to the Ganges, an advantage it ceased to enjoy after Mirzapur became an established mart. The rents in the southern part of the parganah were, at the revision of settlement, usually assessed on the plough, the tenant being allowed to hold as much land as he could cultivate with one plough, at a rate varying from Rs. 5 to 8 a year. Some of the villages paid rents in kind, but in the northern portion of the parganah money rates prevailed.

Ahraura.—Large municipal town in the parganah of the same name and tahsil Chunār; distant 32 miles east-south-east from Mirzapur, 10 miles south-east from Chunār, and 18 miles south from Benares. Latitude 25°-1'-19"; longitude 83°-4'-19". It is situated on

the unmetalled road from Mirzapur Khurd *viâ* Nári (Ahraura road railway station) to the Son river, and is connected with Chunár by a similar kind of road. By the census of 1881 the area was 123 acres, with a total population of 11,332¹ (5,532 females), giving a density of 92 to the acre. The Hindus numbered 9,780 (4,777 females); Musalmáns, 1,274 (598 females); and those of other religions, 278 (157 females). The following is a statement of the occupations followed by more than 40 males (Roman numerals indicate the classes in the census returns):—

(XII.) Domestic servants, 47; (XIII.) money-lenders' establishment, 45; (XV.) pack-carriers, 423; carters, 42; (XVII.) weighmen, 56; (XVIII.) cultivators and tenants, 826; agricultural labourers, 405; (XXIX.) weavers, 122; cloth-merchants (*bazár*), 74; tailors, 68; makers and sellers of shoes, 76; bangle-sellers, 40; barbers, 51; (XXX.) dealers in corn and flour, 139; green grocers and fruiterers, 41; tobaccoconists, 54; (XXXII.) manufacturers and sellers of oil, 52; (XXXIV.) general labourers, 109; persons in (undefined) service (*naukari*), 105; (XXXV.) beggars, 102.

The town is situated on the border of the rocky country that extends for many miles to the south. Flat-topped, isolated hills of red sandstone, with horizontally stratified formation, dot the landscape, especially to the south of the town, and make the country singularly picturesque in a small way. There is a branch of the Gadhoi nála about a mile east of the town, and a branch of the Kalkalia nadi about two miles west of the town. The town consists of two long streets, one metalled, and the other, parallel with it, paved with stone. There are several spacious market-places (called *golas*), a good mission school-house, and a substantial first-class police-station. But besides these there are no other buildings worthy of note. The chief local industries are sugar-making and glassware, and there is a small manufacture of the lacquered wooden objects known throughout India as 'Benares toys'. There was formerly a good deal of *tasar* silk weaving: this industry is now extinct, but *tasar* thread is still spun from the cocoons brought in large numbers from the south. Tanks, temples, mango groves, and other indications of wealth and prosperity are to be seen around the town. There is an imperial post-office at Ahraura.

Ahraura was formerly a very important *entrepôt* of trade, being the most southerly limit of cart traffic on the road between the railway and Sargúja. The present trade is of considerable dimensions, but is entirely a transit one—in agricultural produce, lac, fibres, gums, and other jungle produce. The produce brought to Ahraura is all carried on pack-bullocks, and goes thence to Nári (Ahraura road station)

and Chunnár. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance from the preceding year, gave a total income of Rs. 2,874. The expenditure, which was on police (Rs. 1,389), public works (Rs. 257), conservancy (Rs. 719), and collection (Rs. 150), amounted to Rs. 2,515. The returns showed 2,024 houses, of which 1,886 were assessed with the tax, the incidence being Rs. 1-14-0 per house assessed and Rs. 1-1-7 per head of population.

The Belkhara village lies $1\frac{1}{2}$ miles to the south of Ahraura; in a field near it there is a stone pillar, 11 feet 7 inches long and 15 inches in diameter, with two inscriptions. Above, there is a small figure of Chanesi with a few letters, and between the two inscriptions there is a rude bird and a still ruder horse. The upper inscription is nearly illegible, but General Cunningham succeeded in reading the greater part of the lower one. This record is interesting from its date, *Sambut* 1253 (A. D. 1196), which is just three years after the defeat and death of the last Ráthor rāja, Jai Chandra. It must have been close about this very date that Muhammad-i-Bakht-yár Khilji received the districts of Bhagwat and Bhúli in fief, together with Patita and Kuntala, all in the neighbourhood of Chunnár. (See Translation of *Tabakát-i-Nasiri*, by Major Raverty, pp. 549-550). But the inscription takes no notice whatever of the Muhammadan conquest, and speaks of the Hindu kingdom of Kananj as if it were still in existence (*Arch. Surv. Rep.* XI., 128-129). At Rasúlpur, close to Ahraura, is the tomb of a quasi-

martyr (*shahid*) Saiyid Ashraf 'Alí, whose bones are said to have been discovered by a servant of the zamindár in 1846, and were, for a long time, a regular object of pilgrimage from the surrounding districts; of later years, however, the shrine has lost much of its sanctity. An interesting account of the rise and decline in the fortunes of the shrine will be found in Major Stewart's *Rambles in the Mirzapur District*, pp. 19-20.

Akorhi.—Large agricultural town in tappa Chhiánave and tahsil Mirzapur; distant 11 miles west from Mirzapur. Latitude $25^{\circ}10'35''$; longitude $82^{\circ}29'48''$. It is situated on the bank of a nála, dry during a large part of the year, but a considerable stream in the rains, known as the Pahári nadi. Akorhi adjoins the railway, but is at present without a station. Population (1881) 4,469 (2,365 females). The inhabitants are chiefly Rájputs and Brahmans, with a traditional reputation for turbulence. Many of them are retained for the defence by the contending priestly factions at Bindháchal, and others find congenial occupation as clubmen of bankers and money-lenders in the city. There was a great scare during the Mutiny when it was reported that Akorhi was

coming to loot Mirzapur. The village now belongs to the mahārāja of Benares, and his influence, and the maintenance for many years of a police outpost in the place, have had some effect in taming the lawless spirits. There are several temples of some local repute, but none of any architectural pretensions. Many of the buildings in the village are of stone from the neighbouring hills. There is a weekly market.

Amdaha.—Small agricultural village in taluka Naugarh of parganah Kera Mangraur of the Family Domains; distant 44 miles east-south-east from Mirzapur, and 14 miles south-south-east from Chakia. Population (1881) 344 (172 females). It is worthy of notice only as the site of a police outpost, which it has been recently proposed to raise to the level of a third-class station.

Argurh (or Urgarh).—Southern tappa of parganah Bijaigarh. See article on that parganah.

Ashtbhuja.—A noted place of pilgrimage on the most northern spur of the Vindhyan table-land; distant 8 miles south-west from Mirzapur, and $2\frac{1}{2}$ miles south-east from Bindhāchal. There is no village; and, besides the priests and attendants of the temples, no population. The summit of the hill, a little to the east of the temples, is crowned by a commodious bungalow, erected as a sanitarium for Mirzapur by the liberality of Lālā Jangi Mal, one of the Mirzapur millionaires of the olden days. The name of the place is derived from the tutelary deity, the *Ashta-bhuja Devi* or 'eight-limbed goddess,' one of the numerous titles of the consort of Siva. The pilgrimage hither is usually an adjunct to the worship at Bindhāchal. The pilgrims proceed by the old Mirzapur and Allahabad (road metalled to this point) to the foot of the hill, where there is a tank, fed by a perennial spring, known as the Sītā-kund. Thence, two flights of steps lead to the brow of the hill, one old and comparatively deserted, and the other lined with shrines of great sanctity, but of no architectural pretensions from top to bottom. Arrived at the summit, the pilgrims pass across the plateau to the opposite declivity, about a mile distant, where another handsome staircase leads to the Kālī-Koh, the cave of the goddess Kālī, with a tumble-down temple. Thence the route leads back, directly across the plain, to Bindhāchal. Below the first ascent is a large and ancient grove of mangoes; and the slopes being similarly wooded, the temples have a pleasing and picturesque effect from a distance, which their squalid surroundings somewhat dispels on a closer inspection.

Asnaon.—Taluka of parganah Bhadohi. See the article on that parganah.

Aurai.—Small village in parganah Bhadohi of the Family Domains; distant 8 miles north from Mirzapur, and 6 miles south-east from Konrh, on the

grand trunk road at its junction with the metalled road from Mirzapur to Jaunpur. Population (1881) 238 (100 females). It has a police outpost, but it has been selected, on account of its central position, for the location of a second-class station.

Bajha.—Large agricultural village in the south of taluka Majhwa of the Mirzapur tahsíl; distant 12 miles north-east from Mirzapur; on the north bank of the Ganges. Latitude $25^{\circ}11'39''$; longitude $82^{\circ}45'50''$. Population (1881) 2,692 (1,371 females).

Bará (otherwise called **Chíl**).—The general name of a bázár, embracing portions of several village sites; situated 2 miles from Mirzapur, at the north side of the Nárgahát ferry. Population (1881) 1,582 (889 females). It has a single street of shops along the metalled road, a mosque, a sarái (in private hands), an imperial post-office, and a police outpost. It may be regarded as in effect a suburb of Mirzapur.

Baraini.—Large agricultural village in taluka Majhwa of the Mirzapur tahsíl; distant 9 miles north-east from Mirzapur; on the north bank of the Ganges, where the Mirzápur-Benares road crosses it. Latitude $25^{\circ}12'30''$; longitude $82^{\circ}44'0''$. Population (1881) 2,020 (1,080 females). It is a purely agricultural village, all trade being carried on in the neighbouring town of Kachhwa. Conspicuous objects in the landscape are a large temple built of stone and a triple monument (*satí*), still the object of considerable veneration.

Baraundha.—Village in the west of tappa Upraudh of the Mirzapur tahsíl, 24 miles south-west from Mirzapur; situated on the north bank of the Belan, which is here crossed by the Dakhan road by means of a masonry causeway. Latitude $24^{\circ}57'10''$; longitude $82^{\circ}18'22''$. Population (1881) 755 (385 females). It has a police outpost, a small and unimportant bázár, a public works road bungalow, and an encamping-ground.

Barhar.—Parganah in the north of tahsíl Robertsganj: is bounded on the north by tappa Chaurási, taluka Saktigarh, and parganahs Bhagwat, Ahraura, and Kera Mangraur; on the east by parganah Bijnigarh; on the south by the Kaimúrs, which separate it from parganah Agori and the Rewah territory; and on the west by tappa Upraudh, the river Belan flowing between them. The total area, according to the latest official statement (1881), was 464·8 square miles, of which 207·3 were cultivated, 132·6 cultivable and 124·9 barren. The area paying Government revenue or quit-rent was 419·8 square miles (189·4 cultivated,

122·6 cultivable, 107·8 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 40,191; or, with local rates and cesses (excluding patwáris'), Rs. 52,198. The amount of rent, including local cesses, paid by cultivators was Rs. 1,93,782. Population (1881) 75,699 (38,436 females).

In the general appearance of the country, and the nature of the soil, Barhar resembles Bijaigarh, except that the belt of hills and jungle is not so extensive here as in that parganah. The soil is for the most part difficult to cultivate and unproductive; but in portions of the parganah there are to be found villages as productive as any of the most fertile in the gangetic valley. The climate is unhealthy. The parganah is watered by the Bákhar, which forms part of the northern boundary, and the Belan, which, running from east to west, divides it into two nearly equal parts. These streams are but little used for irrigation, and are not navigable. The only places of any importance in the parganah are Sháhganj and Ghoráwal.

In the early revenue records Agori and Barhar are frequently referred to as a single sub-division; but from 6th January, 1847, the date of Mr. Roberts's report on the revision of settlement in south Mirzapur, they have been usually spoken of separately, unless when reference has been made to the rája, who derives his title from both. The parganah was, along with Bijaigarh, Singrauli, and Bardhi, the traditional ráj of the Báland rájas, of whom some account has been given in the district notice. The modern history of the parganah dates from the restoration of Rája 'Ádil Sháh, in 1781 (see AGORI parganah). From the session to 1845, when Mr. Roberts was deputed to settle the disputes that had arisen between the rája and the old zamíndárs, the fiscal history consists mainly of the contentions of these rival parties. The position of the rája, as regard the Company on the one hand and the residents and cultivators of the parganah on the other, seems to have been singularly ill-defined. Mr. Thomason, when Lieutenant-Governor in 1845, minuted upon the subject (see Mr. Thomason's *Despatches*, I., 93), and recorded his opinion that, so far as the Government was concerned, the grant, originally made by Warren Hastings in 1781 and confirmed in 1803, was perpetual, and "that the successors of Rája 'Ádil Sháh are entitled to a rent charge of not less than Rs. 8,001 in perpetuity in the revenues of Agori-Barhar." The next expression of high official opinion is contained in Sir William Muir's rough notes (printed in the *Collections of Papers*

relating to South Mirzapur, p. 43) on Mr. Roberts's report. Mr. Roberts had treated the rája as jágírdár of the entire Agori taluka, and Sir William Muir seemed to think he had acted rightly. The position of affairs in this parganah at the conclusion of Mr. Roberts's revision was that "of the 28 estates (*maháls*) in parganah Barhar, 19 were decreed in zamíndári, at the jamas entered in the *sanad*, and the zamíndárs placed in the same position as their brethren in the *khálsa* portion of the parganah, *viz.*, to pay their kists into the tahsíl-dári, which sums are to be credited to the rája. The remaining estates were placed at the disposal of the rája; his claim to proprietary right being preferable to that of other claimants (Mr. Roberts's *Report*, para. 33)."

The 28 maháls above referred to are spoken of in the report as those granted by Mr. Duncan. There were 13 others which Mr. Barton added to the málikána jágír in 1803. In a few of these Mr. Roberts admitted claimants to zamíndári rights against the rája (*Report*, para. 52).

By the statement quoted at the commencement of this notice, the area assessed to Government revenue is stated at about 420 square miles, leaving but 45 square miles (of which only about 18 square miles are cultivated) not so assessed. The latter apparently represents the present extent of the rája's revenue-free estates in this parganah. The remainder, constituting by far the greater part of the parganah, was settled with the then rája, as zamíndár, at the permanent settlement made by Mr. Duncan in 1790. The revenue then assessed on both parganahs (Agori and Barhar) appears to have been Rs. 53,252, subject to a deduction of Rs. 4,001 on account of the rája's málikána allowance (see Shakespear's *Duncan Records*, I., p. 173). Owing to remissions on account of lands assigned in lieu of the málikána allowance, this had become, in 1843-44, for Agori alone Rs. 49,196, and has remained practically unchanged to the present time. [For a further account of the rájas of Agori-Barhar see the district notice, *supra*, pp. 120, 130, and the *Manual of Titles, North-Western Provinces* (1881), p. 54.

Belkhara.—See the article on Ahraura town.

Bhadohi.—The most northern parganah of the district, and the largest of the

three tracts that together form the Family Domains
Boundaries, area, &c. of the Maharája of Benares.

Is bounded on the north by the river Barna, which separates it from Jaunpur; on the south by the Ganges, except for a break of ten miles, where the peninsular tract of tappa Kon intervenes between it and the river; on the east by the Benares parganah of Kaswár; and on the west by parganahs Kewái and Mah of Allahabad. The average length from east to west is about 25 miles, and the average

breadth about 15. The total area, according to the latest official settlement (1881), was 391·6 square miles, of which 244·3 were cultivated, 33·8 culturable and 113·5 barren. The area paying Government revenue or quit-rent was 365·5 square miles (221 cultivated, 33·1 cultivable, 111·4 barren). The amount payable to Government by the Mahārāja, who is sole zamíndár was Rs. 1,73,199; while the total rental collected from cultivators was estimated to amount to Rs. 6,60,270. Population (1881) 283,027 (140,125 females).

Under the Monas *régime* the sub-divisions of the parganah were subject to constant variation, but since its acquisition by the Sub-divisions. rajas of Benares, three *talukas*, which, however, are administrative rather than territorial sub-divisions, have been recognised. These are taluka Konrh, comprising a strip on the west and south; taluka Chauthár, including the northern portion; and taluka Asnaon, lying to the south-east. There are also a few separate or *mutafurriqa* villages, which are those originally held by the parganah kázis and kúnungos, or by Bisen Rájputs or Brahmans, under grants anterior to the Monas occupation. These villages preserved an independent existence until Balwant Sinh resumed them about 1759. Since that time they have been treated as integral parts of the taluka in which they are situated. There are 1,175 estates (*maháls*), including those held revenue-free. At the settlement of 1242 fasli (1835 A.D.) about 250 of these were settled with sub-proprietors, called *manzúrídárs*, because their claim to proprietary right had been admitted (*manzúr*). In the rest the rāja of Benares was recognised as the sole proprietor or zamíndár. There are two tahsildárs maintained in the parganah, the jurisdictions of which are intermingled. The one is for all *na-manzúri* villages (that is, those in which sub-proprietary status is not admitted), except those in taluka Asnaon; the other for that taluka and all *manzúri* villages wherever situated. Both have their head-quarters at Konrh. For police purposes there are two divisions; one with head-quarters at Gopíganj, with sub-divisions at Katka, Díg, and Suriánwán, and five outposts; the other at Bhadohi town, with two outposts. The arrangements are, however, now being re-modelled.

The administration in civil and revenue matters is entirely *sui generis*, and needs a word or two of explanation. Under Regulation VII. of 1828, the Mahārāja of Benares is recognised not only as sole zamíndár, but as collector throughout the whole of the Family Domains. He, therefore, either in person, or through officers whom he is permitted to appoint, and to whom he delegates his authority, hears and

determines rent and revenue cases. The procedure and the limitations of jurisdiction being very closely those which obtained in the North-Western Provinces before the passing of Act X. of 1859, that is, before the abolition of the old summary procedure and the exclusion of the civil court from jurisdiction in rent and revenue matters. In addition to this, the Mahārāja, with the sanction of Government, appoints a civil judge (styled usually, though the title has no legal basis, principal sadr amín, who hears all rent-suits other than those that come under the summary jurisdiction of the Mahārāja as collector, and all other civil suits in which land, or the rent, revenue, or produce of land, may be directly or indirectly the subject. Other civil suits are heard by the ordinary district courts. The superintendence of the Family Domains vests in the commissioner of Benares, who acts through a specially appointed officer styled the deputy superintendent. The powers of this officer extend, in addition to general supervision, to the hearing of appeals, both from the revenue and civil courts. There is a further or second appeal to the Board of Revenue, which for many purposes exercises the powers of a High Court within the Domains. In criminal matters the portion of the Family Domains within the Mirzapur district forms a sub-divisional charge, of which the deputy superintendent is *ex-officio* magistrate. The powers of the Mahārāja do not extend to any interference with the criminal administration, which is under the general control of the magistrate of the district.

The parganah is a uniform plain, with no well-marked natural features, and no rivers of sufficient magnitude to have a permanent stream within its boundaries. The country is generally well-wooded, chiefly with mango and other useful trees. The density of the population leaves little room for jungle. What little there is, is mere scrub of the dhák or palás tree (*Butea frondosa*), which is itself valuable as a constant source of firewood. As a rule, all land that will grow trees is made to contribute more directly to the wants of the population, and such waste as there is, is the unfertile *úsar*. Of this there is a good deal, especially in the neighbourhood of the town of Bhadohi, near Ūj, and at Sherpur in the centre of the parganah. At the last of these places the efflorescence is extremely abundant, and the plains at times look as if covered with hoar-frost. Salt can be extracted from the soil in many places, especially in the north-west corner of the parganah. Both salt and saltpetre were formerly manufactured to a considerable extent, but the production is now very trifling.

The parganah is as poor in meres as in rivers; the *táls* at Sumdha, Udra, and Baraura are the only ones that attain more than the dimensions of

respectable-sized ponds, and even these nearly disappear at the close of the hot weather.

Of wild animals anything more formidable than a fox or a jackal is rare.

Animals and birds.

There are a few wolves along the Barna, to whose credit is placed the occasional disappearance of straying children, and here and there is found a herd of wild pig or *nalgdi*. But with the exception of a few quail and fewer snipe, an occasional partridge, and the wild fowl that may or may not be found on the larger meres, the whole parganah is a blank to the sportsman.

Cultivation.

The vegetable productions are those of the Ganges valley generally; barley, wheat, rice, millets, cane, and peas being the staple crops. The total cultivated area is returned at 141,474 acres. The soils are the universal loam (*doras*), clay (*matiydr*), and sand (*balua*). The general tendency is to the lighter varieties, and, as a consequence, irrigation from numerous masonry wells is extensive and constant. Owing to the distance of water from the surface, *kachcha* wells are little used.

Communications.

The parganah is very fairly off for communications. The grand trunk road passes through its entire length, and is crossed at right angles by the metalled road from Mirzapur to Jaunpur. The bazar of Gopiganj is also connected with the river, opposite Mirzapur, by a metalled road twelve miles long, and with its own particular wharf at Rampur by a short length of three miles. Besides these, there are about sixty-five miles of unmetalled roads, which afford sufficient facilities for traffic during the fair season of the year.

The whole parganah is agricultural. There are absolutely no manufactures but those dependent upon the produce of the fields,

Manufactures and trade.

except the carpet industry, which has become localized among the colony of Musalman weavers of Ghosea and Madho Sinh. The principal towns and large villages, including (with the two just mentioned) Bhadohi, Nai Bazar, Konrh, Gopiganj and Surianwan, are rather agricultural market towns and depôts for the produce of the country round than centres of any special trade. Raw sugar is the principal article of export, Gopiganj having a trade in this commodity estimated at about 30,000 maunds per annum. The total production of the parganah is probably about double this amount. There is also a considerable sugar-refining industry at Nai Bazar, near Bhadohi, from which place over 50,000 maunds of sugar are annually exported. Indigo is an industry chiefly under European management, the

annual production being about 600 maunds of very superior quality. The weaving of country cloth was formerly a very extensive and remunerative industry; but here, as elsewhere, the products of the power-loom have in great measure supplanted domestic hand-labour. The weavers, however, have been largely compensated by the growth of the carpet-weaving industry, which was never more flourishing than at present.

The general history of the parganah has found a place in the history of the district; the fiscal history requires some more special notice. Taking up the thread where the notice of the general history of the district left off, we find that, on the expulsion of Chait Singh, Mahípnarain Singh, grandson of Balwant Singh, was recognised as rája. In 1781, a *sanad* for parganah Bhadohi was granted by the governor-general. Again, in 1783, a *patta* was executed, by which, after deducting Rs. 1,58,341 as the *jágir* of the rája, Rs. 1,75,659 was declared to be the amount payable to Government. Under this *patta* the present Mahárája continues to hold. No *mufassal* or detailed settlement was at that time made with the occupants subordinate to the rája, the governor-general having purposely abstained from interference lest the rája should have grounds for discontent. Regulation XV. of 1795 was passed to enable persons dissatisfied with the treatment they received from the rája and his agents to obtain redress by application to the collector of Benares. But the view of his powers taken by the officer who held the collectorship when at first persons aggrieved had recourse to his court, led to the regulation becoming virtually a dead letter. In rája Mahípnarain's time, although no hereditary right to the possession of particular villages was generally recognised, yet settlements were as a rule made with those who in the rest of the province would have been recorded as zamíndárs. But on the succession of Udit Narain, a claim was advanced on the rája's behalf to the sole proprietorship of the soil, and villages were farmed without respect to previous possession. These proceedings, with the resumption of old rent-free holdings, led to widespread discontent and numerous complaints, both by petition and personally to the governor-general on tour. This led to the deputation of Mr. W. W. Bird, on whose report was framed Regulation VII. of 1828. To give effect to the provisions of this regulation, so far as they concerned the protection of the rights of the inferior proprietors, Mr. Valpy was appointed settlement officer. After inquiries extending over about three years, subordinate or inferior proprietary rights were held to exist in two hundred and fifty villages. The revenue-payers of these villages came gradually to be called *manzúridárs*. In the remainder, the rája is recorded as sole proprietor.

In the former class of villages 80 per cent. of the ascertained assets were declared to be payable to the mahārāja, the balance being left to the *manzuridars* as their profit and to cover the cost of collection. Since this settlement a considerable portion of the *manzuri* rights, more than half in fact, have been sold by auction, and bought in by the mahārāja. This process is constantly going on, and the tendency is towards total extinction of proprietary right. But it is to be observed that, although the mahārāja is considered the proprietor of all *nā-manzuri* villages, yet his interest in the cultivated land, with the exception of such as has been abandoned by tenants within the last fifty years, or land recently brought under cultivation, is a limited one. Nearly 80 per cent. of the tenants have rights of occupancy at fixed rates, and are privileged to sell, mortgage, or otherwise transfer the whole or any part of their holdings, so that virtually the land is held on a ryotwari tenure, the mahārāja being the superior, and liable to a fixed quit-rent.

With the exception of a few farmers of villages, there is hardly a man of wealth in the whole parganah, but there is on the other hand much diffused comfort. There is very little culturable land not under cultivation, and nothing but the discovery of a method, within the means of the cultivator, of eradicating *usar*, would provide scope for further extension. As it is, the density of the population causes fallowing to be neglected, and the land is said, with considerable show of reason, to be suffering from over-cropping and consequent gradual decrease in productiveness.

The peasantry, as a whole, are in poor circumstances. Rents are not inordinately high, but holdings are so small that little more than a subsistence is to be got out of them. Almost all are in debt, or at least, are always borrowing. From twenty to sixty acres constitute a large holding; from six to twenty that of a middle class cultivator; while the great majority range from 3 to 10 acres. It requires at least 5 acres and a good season to produce an income of Rs. 4 per month. There are about 25,000 agricultural labourers without holdings, who are hired to aid in ploughing, weeding, watching, irrigating, and reaping crops. These are chiefly Pásis, Chamárs, and Ahírs.

It is difficult to obtain any accurate idea of the rates of rent for the different classes of soil. The settlement did not extend to a classification of these. The great majority of the cultivators hold at fixed rates. But these rates are by no means uniform, nor is it clear that they were originally fixed with reference to the quality of the

land. In the early years of the Benares rajas' occupation of the parganah, villages were let to farmers at what was assumed to be a fair rate. The farmers made their own arrangements with the cultivators. Those whom they respected or feared received favourable rates, while the poor and the defenceless were assessed much more heavily. Caste seems to have been almost invariably the principal determining factor. Again, in almost every instance the assessment was for a fixed sum for the whole holding, irrespective of the difference in the quality of the fields composing it. These rates again differ largely from non-occupancy and sub-tenants' rates. The average rate of rental for the whole parganah is Rs. 3-10-0 per acre. But this includes many rentals recently assessed at an advance on ancient rates. Occupancy rental may be taken not to exceed Rs. 3-8-0 per acre.

The parganah is almost entirely destitute of architectural monuments.

Antiquities. The only building worthy of notice is an old temple of Mahádeo, in a magnificent grove of tamariud trees, at Samradh on the banks of the Ganges. This temple, which is now partially sunk in the ground, is solidly built of stone, in a simple and massive style, almost without ornament. The forts of the Monas occupants of the parganah were constructed of mud, and are now mere shapeless mounds. The earlier strongholds, known as *Bhar-dih*s, evidently had within their circuit buildings of brick, but of these nothing but the foundations, the neighbouring tank, and heaps of fragments of brick remain. Nothing bearing upon early history has been discovered, but the parganah has never been the scene of a systematic archaeological survey.

Bhadohi.—The ancient capital of the parganah of the same name; is situated on the direct road from Mirzapur to Jaunpur, 21 miles north from the former place, 8 miles north-east from Konrh, and $2\frac{1}{2}$ miles south of the Barna river. It is the oldest place in the parganah, but is now much decayed, and retains little of its former importance. It is, in fact, with its eleven wards (*muhallas*) and numerous dependent suburbs, but the skeleton of a town. The present population (1881) is 4,792 inhabitants (2,509 females).

History. The first settlements on the spot seem to date from a period anterior to the Muhammadan conquest, and to have been made by the Rájputs shortly after the expulsion of the Bhars. But it is to its Musalmán rulers that it owes whatever it has of importance. It is said that one of Shaháb-ud-dín's officers, by name Saiyid 'Ibád-ulláh, reduced this part of the country, and the *khádim*s or servitors at the

mausolœum of Saiyid Sâlr still claim to be descendants of his followers. But the first regular settlement of Musalmâns in this part of the country seems to have been in the time of the Shârki dynasty whose seat was at Jaunpur. The ancestors of the still resident kâzi family claim to have come in the time of Bahlol Lodi, when Abd-ul-Mulk was appointed *lehalîfa* of the parganah. A descendant of his, by name Abd-ul-Karîm, was appointed kâzi in the reign of Sher Shâh. Akbar, after settling the country, confirmed the kâzi in his appointment (which has ever since remained in the family), and appointed a governor (*faujîkâr*). A succession of governors was kept up until Balwant Sinh's aggression. The first of the line was Nawâb Sher Khân, who built a fort at Bhadohi, now utterly in ruins. It was round this fort that the town, which is composed of several bázârs of various dates, mostly bearing the names of their founders, grew up.

Bhadohi is not a place of any trade nor are the present buildings of any note. There is a divisional police-station (first class) on the site of the old fort, a school, and sundry mosques. At Marjâdpatti close by is a cenotaph copied from the tomb of Saiyid Sâlr Ghâzi at Bahraich, at which a fair is held every year. The population includes a large number of weavers (*julâha*), who once carried on a flourishing manufacture of fine cloths; but the competition of imported piece-goods has entirely extinguished the production of the finer sorts, and reduced the manufacture of coarser fabrics to very small dimensions. There is an imperial post-office in Bhadohi.

Bhagwân Talâo (otherwise called **Râjâpur**).—Small village in tappa Upraulh and tahsil Mirzapur; distant 14 miles south-west from Mirzapur, on the Deccan road. Latitude $25^{\circ}37'21''$; longitude $82^{\circ}30'16''$. Population (1881) 244 (121 females). It has two camping-grounds and there is a small public works road bungalow in the village.

Bhagwat.—Middle parganah of the Chunâr tahsil: is bounded on the north by parganah Chunâr; on the east by parganahs Bhûfli and Ahraura; on the south by parganah Barhar; and on the west by taluka Saktîsgarh. It is trapezoidal in shape. The total area according to the latest official statement (1881) was 133·6 square miles, of which 46·5 were cultivated, 13·2 cultivable, and 73·9 barren. The area paying Government revenue or quit-rent was 131·9 square miles (44·8 cultivated, 13·2 cultivable, 73·9 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 38,282; or, with local rates and cesses,

(excluding patwáris'), Rs. 42,896. The amount of rent, including local cesses, paid by cultivators was Rs. 75,308. Population (1881) 24,414 (12,329 females).

Situated in this parganah are the 'jungle maháls,' a wild and barren tract of country, the produce of which, in consequence of its close proximity to the populous town of Chunár, is in great demand for firewood. Here and there, the zamíndárs are in the habit of preserving large tracts of forest, to allow the timber to attain a larger growth before cutting; and when these are kept properly free from intrusion, they soon become the favourite haunts of game, large and small. From the jungle maháls a spur from the Vindhyan range runs northward as far as the Ganges and terminates at the fort of Chunár. There are no navigable rivers in this parganah, nor is there any town of any importance.

Previous to the conquest of Bhagwat by rája Balwant Sinh in 1752, it was held (as mentioned in Part I.) by Jam'iat Khán Gaharwár, a descendant of rája Sakat Khán. An account of his brave defence of the fort has been given in the district notice (*supra*, p. 133). The parganah passed from the hands of Balwant Sinh's descendant into that of the East India Company and was included in the general settlement made by Mr. Duncan in 1790. The revenue then assessed, Rs. 29,482 (Shakespear's *Duncan Records*, I., p. 170), had increased to Rs. 38,397 at the revision in 1842-43, owing to the discovery of land that had escaped assessment at the general settlement or had been held on service-tenure (*mnákr*). The demand has varied very little since that time.

Bhúli.—North-eastern parganah of the Chunár tahsil: is bounded on the north by parganahs Rálhupur, Dhús and Majhwár of the Benares district; on the east by parganah Majhwár of the Benares district and parganah Kera Mangraur; on the south by parganahs Kera Mangraur and Ahraura; on the west by parganahs Bhagwat and Chunár; and on the north-west by the Ganges, which separates it from parganah Dehát Amánat of the Benares district. The total area of the parganah according to the latest official statement (1881) was 87·4 square miles, of which 71·4 were cultivated, 4·8 cultivable, and 11·2 barren. The area paying Government revenue or quit-rent was 79·8 square miles (64·6 cultivated, 4·6 cultivable, 10·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,05,554; or, with local rates and cesses (excluding patwáris'), Rs. 1,16,013. The amount of rent, including local cesses, paid by cultivators was Rs. 4,72,278. Population (1881) 58,836 (29,622 females).

The East Indian Railway traverses the north-western corner of the parganah running almost parallel to the Ganges, and has a station at Nári (Ahaura road), which is connected with Ahaura by a second-class road. The face of the country is agreeably diversified by hills and plains; the greater part of the land is rich, yielding magnificent crops, and irrigation is easy on the eastern side, but the western and especially the north-western sides are not so favourably circumstanced. The chief mart of the parganah is Chhota Mirzapur, which is well situated for trade on the south bank of the Ganges with two roads from the south meeting in its neighbourhood.

Beyond the tradition which makes the earliest inhabitants Seoris and tells of an immigration of Rájputs under one Bhúli Sirwa about the year 1000 A.D., there is little to be gleaned regarding the early history of the parganah. Its name is, according to Mr. Wynyard, derived from that legendary chieftain, who is the reputed founder of Bhúli town; but General Cunningham suggests that it may be connected with Bhúliá, the name of an aboriginal tribe (the Bhoya of the Supplemental Glossary). According to Minháj-i-Siráj, the author of the *Tabakdt-i-Nasiri*, Bhúli or Bhíwali (which Major Raverty, his translator, identifies with the modern Bhúli or Bhoelee), was, along with Bhagwat, conferred on Muhammad-i-Bakht-Yár, Khalji, in the time of Kutb-ud-dín (Major Raverty's translation, pp. 549-550). This is to a certain extent borne out by the traditions which attribute the conquest of the parganah to a *kila'dár* of Chunár about the year 1194. Mr. Wynyard, in his report on the revisions of settlement in 1843, questions the truth of the tradition that makes the aboriginals Seoris, and thinks a previous Cheru occupation probable, the Cherus having been ejected by the Seoris here as in Sháhabad. The parganah is next heard of as part of the territories consigned to the converted rája, Sakat Sinh of Kantit, a contemporary of Akbar's. His family remained in possession until dispossessed by rája Balwant Sinh (*vide supra*, p. 135). The present village zamíndárs came in at various times with the conquerors, the Brahmans and Kumbis probably from the northern and eastern districts during the time when the power of the Seoris was on the wane, and the Musalmáns later with the officers of the Dehli court. Rents are generally paid in kind. The prevailing proprietary tenures are those known as zamíndári and pattidári. The parganah was included in Mr. Duncan's settlement in 1790, when the assessment (according to the corrected total in the parganah settlement report of 1842) was Rs. 97,183. This had increased to Rs. 1,07,297 at the revisions in 1842-43 owing to the assess-

ment of lands that had escaped the earlier settlement. The present demand is slightly less (see district notice, *supra*, p. 90).

Bhúli.—Large agricultural village in the south-west of the parganah of the same name in the Chunár tahsil; distant 30 miles east from Mirzapur, and 10 miles east-south-east from Chunár. Latitude $25^{\circ}-6'-2''$; longitude $83^{\circ}-5'-28''$. Population (1881) 2,061 (1,062 females). It has a weekly market. General Cunningham mentions a ruined fort on the hill above the village, but gives no description of it (*Arch. Surv. Reports*, XI., 130). He, however, describes a cave at Bhúli which contains two inscriptions cut on the rock inside, one quite and the other almost illegible, but curious for its flourishes. The people call it *kho*, which simply means cave, and it is merely an enclosure made by three walls under an overhanging rock, with the rock for the back wall. The room is 9 feet 7 inches long by 7 feet 9 inches broad. In the neighbourhood there are some square stone obelisks, with curious carvings on all four faces, which Buchanan attributed to the 'Suirs' or 'Siviras', and resemble similar obelisks found by him at Baij Nath and Darauli. The scenes sculptured on them are either ordinary occurrences of life, such as a woman suckling her child, or monstrous ones, such as a man astride on a serpent. A figure often repeated is said to represent a man in the act of skinning a cow or buffalo. Buchanan inferred from this that the people whom the sculptures represent were not averse to devouring one or other of these animals.

Bijaigarh.—Parganah in the north of tahsil Robertsganj: is bounded on the north by taluka Naugarh of parganah Kora Mangraur; on the east by Sháhahad; on the south by the Son, which divides it from parganah Agori; and on the west by parganahs Agori and Barhar. It is very nearly rectangular in shape. The total area according to the latest official statement (1881) was 465.9 square miles, of which 87.8 was cultivated, 44.4 cultivable, and 333.7 barren. The area paying Government revenue or quit-rent was 465.5 square miles (87.4 cultivated, 44.4 cultivable, 333.7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 14,348; or, with local rates and cesses, (excluding patwáris'), Rs. 15,750. The amount of rent, including local cesses, paid by cultivators was Rs. 62,495. Population (1881) 47,962 (23,784 females).

Although the parganah is now treated as a single sub-division for most purposes, it may be convenient to allude to the old division into tappas. These do not appear to have been

separately surveyed or their boundaries marked off with anything approaching exactitude, but their names in Mr. Roberts' report on the revision of settlement, dated 31st July, 1847, are tappas Jasauli, Pahār and Argarh (spelt Urgarh in Part I. of this notice: the derivation is not clear and the orthography uncertain) and taluka Sidhi. As far as can be gathered from the settlement reports and the survey maps of 1839-41, tappa Jasauli was the name given to the northern portion of the parganah, comprising the tract between the Karmānsa and Gurwat rivers, having the hills to the south and Naugarh (a taluka of Kera Mangraur) to the north. Argarh lay at the foot of the Kaimūr range, in the valley of the Son, on the northern bank of that river. Tappa Pahār (or Bahram Pahār) was the name given to "the table-land situated east of Jasauli, extending north and corresponding with the description of Mr. Duncan, as 'situated entirely in the hills.'" (Mr. Roberts' *Report on 78 villages in Bijaigarh*, 1847, in *Collection of Papers relating to the Settlement of South Mirzapur*). Taluka Sidhi appears to have been a group of 14 villages in the south-west of the parganah. These tappas, it will be seen, occupied but a small part of the immense area in the north and south, and all the central portions of the parganah appear on the old maps as Bijaigarh.

Recent materials for a description of the parganah are not available and

Physical features.

the notice that follows is taken from Mr. Wynyard's report on the revisions of settlement in 1842-43.

He scarcely alludes to the sub-divisions first mentioned, but gives a general description of the parganah as a whole. More than half the area of Bijaigarh is covered by the steep and rugged hills of the Kaimūr range. The cultivation in the parganah is scanty and the climate unhealthy. "The lover of nature and the picturesque," wrote Mr. Wynyard in his report on the revision of settlement in 1842-43, "is as much gratified by some of the beautiful views which these hills afford as he is pained with the cheerless and barren look of the generality of the country in the plains, in which almost the only objects to relieve the eye from the brown wastes, in some places scantily covered with dried grass and generally full of holes, are a few plantations scattered over the country with a niggard hand, the isolated and fantastically shaped hill on which the fort of Bijaigarh stands, and the bold dark bluff of Mangesar (which latter are prominent and beautiful objects to the eye from almost every part of the parganah). The views of the valley, the Son from the top of the Kaimūr range, which rises almost perpendicularly from the northern bank of that river, are perhaps superior in beauty to any which are

to be found in this part of India." The soil is, generally speaking, a flint, very poor in its nature and exceedingly difficult to plough. All the lands, except those more immediately round the villages, are obliged to be left fallow for at least one year in three, and sometimes even oftener than this, otherwise they get worn out and do not return the seed sown. As a general rule, the whole parganah is dependent for water on the periodical rains, a proportionally small quantity of land in the vicinity of a few villages being irrigated from wells. The parganah cannot boast of even a third-class road; the only means of communication are two fourth-class roads which cross each other at Pannuganj. The Belan and Gághar streams take their rise in the hills of this parganah, and a part of it is watered by the Karmnása. None of the streams are navigable, nor are they of service for purposes of irrigation, being little better than mountain torrents during the rainy season and dry at other times.

At the permanent settlement, owing to the supposed impossibility of procuring the attendance of the actual proprietors or cultivators, called by Mr. Duncan 'Bonwurrías' (vide *supra*, p. 72), most of the parganah was farmed. Eighty-three maháls were thus disposed of, while 42 were settled with village zamíndárs. It is not improbable, as suggested by Mr. Roberts, that the difficulty of procuring the attendance of the proprietors was exaggerated by a designing *ámíl* whose interest it was to get possession as farmer. The fiscal history of the parganah and of its tappas mentioned above seems to have been to a certain extent separate and distinct. The descendant of the ancient rájas of Bijaigarh was, at the time of Mr. Duncan's settlement, Pirthípat, but the Bonares rája, Mahíp Narain, preferred a claim to the zamíndári of the whole parganah, based on an alleged purchase of it 37 years previously by his grandfather, Balwant Sinh, from the then rája Daljít Sinh. The claim is fully discussed in Mr. Duncan's report (see Shakespear's *Duncan Records*, I., p. 174), and it is sufficient to state that it did not prevail. A counter-claim by the rája of Bijaigarh was similarly rejected, but with permission to sue separately for each village. This the rája proceeded to do, and so simple-minded were the village zamíndárs and farmers that he managed to procure from them written admissions of his title to the zamíndári on a mere promise to abstain from raising the assessments fixed by Mr. Duncan. By this means he secured the proprietorship of 117 out of the 165 maháls, dealt with in Mr. Wynyard's report. The remainder were held principally by Brahmans, Chandels from Mahoba, and Kurmís from the Sarwár or the country across the Gogra. Some of the last

came from Jaunpur district. At the revision in 1842-43 Mr. Wynyard refused to recognise the title of the rāja to the zamindari villages let in farm in 1790, preferring to him the descendants of the farmers when any were forthcoming. He wrote:—"The return which the present rāja has made to the descendants of the farmers and zamindars, who were the means of his obtaining any property in the parganah, exhibits such shameless ingratitude that I could at first hardly believe the statements made to me by the injured parties to be true. He has denied the deeds which signify the permanency of their *jamas*, and has caused his patwāris to enter the names of old zamindars in the settlement papers as tenants-at-will paying by a rate in kind." The rāja took nothing by his fraud, although the Commissioner was inclined to uphold his claims to the lands let in farm in 1790. The Lieutenant-Governor, Mr. Thomason, expressed his complete concurrence in Mr. Wynyard's view (see Thomason's *Despatches*, L, 96). Much of the parganah was unsurveyed in 1842-43, and the report on the revision of settlement leaves it uncertain in whom the ownership of this part was vested. A considerable enhancement of revenue was made owing to the settlement being unfettered by any pledge as to permanency in 1791, as regards those mahāls that were then let in farm. The demand entered in the *Duncan Records* (I, 173) is only Rs. 1,196-9-0, but this would seem to have been only the assessment on the 42 mahāls in which zamindari tenure was recognized. In Mr. Wynyard's report the demand for 1790 is stated at Rs. 11,059-9-6, and this in 1842-43 had become Rs. 14,912-10-0. He fixed the demand (which thenceforward became permanent) at Rs. 14,348-5. Besides the 165 mahāls above referred to which were "subjected to chain measurement," there were other lands and villages not dealt with in 1842-43, and these appear to be the lands referred to in Mr. Thomason's review of Mr. Wynyard's report. In order to carry out the Lieutenant-Governor's wishes and ascertain who was "considered the proprietor" of these tracts, Mr. Roberts made his enquiry into the affairs of 73 villages in tappas Pahār and Argarh and āluka Sidhi. His report (dated 31st July, 1847) has only recently (1880) been printed, thirty-three years after it was written. It is an interesting record of primitive rights in land and the customs of a little known tract of country. The several tappas have each a separate history, and a summary of these may not be without interest or value.

Tappa Pahār was supposed by Mr. Roberts to have been the locality where Mr. Duncan's Bonwarrias lived, but he fancied
 Tappa Pahār. that Mr. Duncan must have been grossly imposed upon as to their alleged reluctance to come forward and engage for the revenue.

He points out that the inhabitants of tappa Pahár had become agriculturists before our occupation and had long been famous for the fine quality of the rice they produced. As in the case of Bijaigarh proper a farm was, at Mr. Duncan's settlement, given of the whole tappa, and the farmer, Gur Bakhsh Sinh, was a brother of the *ámil* of Bijaigarh. This man died in 1797-98 and was succeeded by his son, Rádhe Sinh, who shortly afterwards absconded. In 1804 a farming lease was given to Fath Bahádur, a mere child, on the representation of Sheonáth Sinh, his father, the son of the *ámil*. In 1814 the rája of Bonares put forward a claim to the tappa, but failed to obtain possession. Nor was the rája of Bijaigarh at that time more successful, although many years later his son obtained a decree against the lease-holder and the collector in the civil court. This was in 1839. Mr. Roberts reviews at length the procedure of the civil court (*sadr amín*) and plainly states his opinion that the rája was wrongly held entitled to the tappa. The decision, however, appears never to have been formally impugned, and all Mr. Roberts could do was to enquire into the existence of subordinate rights, to the recognition of which the rája's decree could be no bar. He found that the tappa had been from time immemorial divided into four *barhís* or talukas, each of 12 villages, presided over by a chaudhri. Three of these were held by Kharwárs and the fourth by a Cheru. The last had lost his chieftainship, but the other three held their privileges in continuous successions from a long line of ancestors prior to the occupation of the parganah by the Oandel rájas. Formerly no revenue (*jama*) was paid by these Chaudhrís, but some forest products seem to have been periodically tendered as an acknowledgment of the *de facto* ruling power. This tribute, according to Mr. Roberts, usually consisted of 20 maunds of rice, 5 sers of *chirraunji* (the nut of the *Buchanania latifolia*, Gamble's *Timbers*, p. 109), a kid, a native bedstead (*chárpiái*), and a plough-share. A time came, however, when the ruling power insisted on some more substantial form of tribute, and revenue began to be demanded either during the last year of rája Chait Sinh's administration or at the commencement of our own. The system adopted was for the chaudhri to collect the required sum from the villages subject to him, and he was permitted in return to enjoy his own village rent-free. In addition to the Government demand the chaudhri received from each village a contribution of one rupee, 5 maunds of grain, one kid, and the services of the ryots when thatching his house, and the loan of their ploughs for one day in the year. A list of the *barhís* and their component villages will be found in Mr. Roberts' report. Some of the villages were held by members of the chaudhri families called Manjhís. These

chaudhríships constituted, in fact, so many petty chieftaincies, presided over by a headman, whose brethren received one or two villages for maintenance when they separated from the chief's household.

This tenure prevailed among the aboriginal tribes not only of tappa Pahár but of the neighbouring tracts of Jasauli, Agori, and Singrauli. It was also found in Rewah, the present rája of Singrauli being a reputed descendant of a chaudhrí of Nagwa, a *barhi* of Kharwárs, 24 miles from our frontier in the Rewah State. A similar tenure existed in 1847 (and may still exist) in Chutiá Nágpur. (Mr. Cuthbert's *Report on Chutiá Nágpur*, quoted in Mr. Roberts' report in *Collection of Papers relating to Settlement of South Mirzapur*, p. 4. See also *Statistical Account of Bengal*, Vol. XVII., pp. 107-8).

But these primitive tenures, as far as this district is concerned, appear to have been fast dying out forty years ago and are of interest rather to the student of early institutions than to the practical administrator. Mr. Roberts deplored the omission that had been made at the settlement in 1790 to discover and recognise these *quasi*-feudal rights, but he was powerless in 1846 to do more than give effect to them in subordination to the claims (the justice of which he strenuously denied) of the rája. He distinguished two classes who had such rights: (1) the chaudhrís, who had the right of collecting from the village holders according to the ascertained funds of the villages: upon the villages themselves the chaudhrís had a lien, and if default of heirs of occupants occurred the villages escheated to the chaudhrís; (2) the village holders, who had the hereditary right of holding at a fixed rent, but no power of transfer. In many cases, however, the connections between the village holder and the chaudhrí had ceased owing to the rája's encroachment on the latter's privileges.

The fiscal affairs of tappa Argarh present similar features to those of tappa Pahár. It was at first farmed, but the rája of Bijaigarh appears to have obtained official recognitions of his claim to the zamindári in 1836, on the slender ground that his ancestors in days of yore had a hunting-seat at Argarh. The tappa was probably brought into cultivation by settlers in the time of Balwant Sinh and Chait Sinh. Before them (writes Mr. Roberts) the only inhabitants were Baigas, *i.e.*, priests of the local gods, who lived solitary and apart, clearing just sufficient space to dwell in, with little or no cultivation, living on the animals of the forest and roots, or the *makudá* fruit, or pulses grown in the ashes of felled trees. A few of this tribe who had become agriculturists acquired the

management of individual villages, but none had claims similar to those of the Pahār Chaudhrís. Mr. Roberts mentions the mischievous operation of a provision in the early Regulations which forbade farmers from contracting with sub-proprietors for a term longer than ten years; the leases they gave were naturally given for that length of time; and hence the superior landlord was encouraged to treat the inferior proprietors as mere tenants-at-will whose rights expired with the expiry of their leases.

Only in one village, Markandi, in taluka Sidhi did Mr. Roberts find a claim made to sub-proprietary rights. His enquiries did not lead to the conviction that there were any residents who had equal claims with the men of Pahār or Argarh. The taluka had, before Mr. Roberts' enquiry, been settled by Mr. Wynyard with the Bábús of Sidhi as zamindárs.

Bijaigarh.—A fort in the parganah of the same name in tahsil Robertsganj; is distant 60 miles south-east from Mirzapur, 12 miles south-east from Robertsganj, and 50 miles south-east from Chunár. Latitude $24^{\circ}34'-30''$; longitude $83^{\circ}13'-30''$. The summit of the Bijaigarh hill on which the fort is situated is 2,017 feet above sea-level and about 800 feet above the table-land from which it rises. The position is one of great natural strength, the hill being steeply scarped all round and accessible only by two difficult paths. The approach to the fort from Robertsganj is by a massive, and evidently ancient, bridge over the Gághar nadi. This bridge bears an inscription recording its erection by Balwant Singh in sambat 1829, or about 114 years ago. But for 'erection' we should probably read 'restoration.' The body of the work is evidently much older, and probably dates from the time of Sher Sháh. The bridge consists of eleven arches, small in width, and with massive piers between. It has a fortified gateway, and is further protected by a square fort on a small eminence close by, connected with the bridge by a curtain wall. From the bridge the path to the fort rises some distance by an easy slope, along which at intervals are the remains of ancient outworks. It then suddenly rises by an abrupt ascent of some hundreds of feet through close jungle to the entrance of the fort, which is by a triple gateway, apparently of Pathán architecture, but with much later and more flimsy restoration. Within there is an area of nearly three miles in circumference, surrounded with a continuous masonry rampart with circular bastions at irregular intervals and pierced for 15 guns.

The fort, like most of the strongholds which crown the natural fastnesses of the Kaimúrs, is of uncertain foundation. It seems to have been a stronghold

of the Kols, or whatever aboriginal race possessed these parts, and is attributed to Asurs or demon architects. Two hostile demons, as the story runs, vowed to each other that whichever first built a fort should be the conqueror, and that the losing party should forfeit his life. They commenced their labours in the evening, one on the Bijaigarh hill and the other on the top of Kandákot, a hill of similar shape about twelve miles to the west in parganah Barhar. The demon of Bijaigarh, having lost his tools in the dark, struck a light to find them. His adversary, imagining that the fort was completed and that instant death awaited him, fled precipitately; while the Bijaigarh fort was completed during the night. The fort is next found as a fortress of the Báland rajas of South Mirzapur, and it passed with their kingdom into the hands of the Chandel of Agori-Barhar. But the local tradition, with every show of probability, assigns the design and completion of the present works, excluding the later and flimsier work of Balwant Sinh, to Sher Sháh. Indeed, there is an extravagant legend of a subterranean passage connecting Bijaigarh with Rohtágarh. On the dissolution of Sher Sháh's empire, the Chandels appear to have regained possession and held the fort till it was seized by Balwant Sinh. Since the expulsion of Chait Sinh, it has remained the property (*naatál*) of Government.

Near the gateway of the fort is a tomb said to be that of Saiyid Zain-ul-Ábdín, the Míra Sáhib of local fame. There is a tradition that this miracle-working saint came here with Sher Sháh, and effected a capture of the fort by supernatural agency, and without the loss of a man. Of the trees round his tomb, one is still pointed out as having sprung from the holy man's tooth-brush. Here again is one of Balwant Sinh's tablets with the date *Magh sudi panchmi sambat* 1829, and the name of the governor, Sri Krishn Pánde. There is another ancient inscribed stone close by, on which a local pandit believes he has deciphered the date *sambat* 1800, but this is uncertain. Near the tomb of the Míra Sáhib is the tank known as the Míra Ságar, and beyond this another known as the Ráma Ságar. Both are hewn out of the solid rock, and singularly enough never run dry even in the hottest seasons. The Ráma Ságar is supposed, by popular belief, still to have the greater part of Chait Sinh's treasure reposing in its unknown depths. Between the two tanks is the Rang-mahal, or painted house of Balwant Sinh; and beyond the Ráma Ságar, another palace called, like that at Saktágarh, the Shish-mahál, or 'house of glass.' Neither of these buildings is in any way noteworthy and both are rapidly falling into decay. There is little else within the enceinte deserving notice.

The postern gate, with a break-neck descent from it, is the way by which Chait Sinh escaped when the fort was surrendered to Major Popham in 1781. The credulous have from time to time dug up large areas within the enclosure in the hope of verifying a persistent rumour of hidden treasure which clings to the place; but between the lákhs Chait Sinh is known to have taken away and the immense loot—over which the author of the *Balwantnāma* is so eloquent—which the British army obtained, there is not likely to be much left.

Bijaipur.—Agricultural town in tappa Chhiánave and tahsíl Mirzapur; distant 16 miles west-south-west from Mirzapur and 3 miles south-west from the Gáepura railway station. Latitude $25^{\circ}47'38''$; longitude $82^{\circ}25'51''$. Population (1881) 3,322 (1,692 females). It has an imperial post-office and a school. The site of the village is immediately below the scarp of the hills. The ancestral home of the rája of Kantit is here, and a new house on a considerable scale has recently been constructed under the direction of the Court of Wards.

Bikna.—Village, commonly called Tándá, which see.

Bindháchal.—Large agricultural town in tappa Chhiánave and tahsíl Mirzapur; distant 7 miles south-west from Mirzapur. Latitude $25^{\circ}9'48''$; longitude $82^{\circ}33'7''$. Population (1881) 4,783 (2,280 females). It has an imperial post-office and a first-class police-station. The Naurátra fair is held here twice a year, in March and October. The holy of holies at Bindháchal, celebrated throughout a great part of India for its shrine of the goddess Vindhyeswari, which many thousands of pilgrims from every quarter visit yearly, is an ugly square building with no attempt at embellishment of any kind. The ancient town of Bindháchal or Vindháchal, famous in the Puránas, was, according to Mr. Sherring *Hindu Tribes and Castes*, p. 359, included within the circuit of the ancient city of Pampápurá. To the east of the town are the remains of the fort, from which spot, in a westerly direction, ancient remains are found in great abundance. (See PAMPÁPURA).

Birohi.—Large agricultural village in tappa Chhiánave and tahsíl Mirzapur; distant 11 miles east from Mirzapur. Latitude $25^{\circ}9'17''$; longitude $82^{\circ}28'15''$. Population (1881) 2,250 (1,169 females).

Chakia.—The present parganah capital of Kera Mangraur, is a village of recent origin, having been a mere hamlet till it was selected by rája Uditnaraín as his own shooting head-quarters, and consequently, for greater convenience, for the offices of the revenue officials of the parganah which had formerly been located at Sikandarpur. The site is in the plain, just at the foot of the

hills, about a mile west of the Karmnása and 44 miles east of Mirzapur. Latitude $25^{\circ}-2'-45''$; longitude $83^{\circ}-15'-55''$. The Maharája has a shooting lodge here, with a handsome masonry tank and well-kept gardens. There are also the sub-collectorate offices, a third-class police-station, and an imperial post-office. Above the falls of the Karmnása is the mausoleum of Latíf Sháh, a celebrated local saint. The place is not one of any considerable trade, a little sugar-refining being the only industry. Population (1881) 1,828 (884 females).

Chaubiswa patti.—Nominal subdivision of parganah Kera Mangraur. See the article on that parganah.

Chaurási.—Eastern tappa of the Mirzapur tahsil: is bounded on the north by the Ganges, which separates it from tappa Kon, parganah Bhadohi, taluka Majhwa, and parganah Karyát Sikhar; on the east by taluka Saktísagarh; on the south by parganah Barhar; and on the west by tappas Upraudh and Chhiánave. The total area according to the latest official statement (1881) was 326·3 square miles, of which 147·7 were cultivated, 26·3 cultivable, and 152·3 barren. The area paying Government revenue or quit-rent was 323·3 square miles (144·8 cultivated, 26·3 cultivable, 152·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 97,660; or, with local rates and cesses (excluding patwáris'), Rs. 1,09,960. The amount of rent, including local cesses, paid by cultivators was Rs. 2,53,171. Population (1881) 153,447 (78,201 females).

The northern portion of the tappa is traversed by the East Indian Railway, which has two stations in the parganah, Pabúri and Mirzapur. The two principal metalled roads of the district both branch out from Mirzapur—one, the Benares road, to the north-east; and the other, known as the Great Deccan road, to the south-west. The tappa is, therefore, situated in exceptionally favourable circumstances for the disposal of its produce.

Chauthár.—Taluka of parganah Bhadohi. See the article on that parganah.

Chhiánave.—Tappa in the Mirzapur tahsil; it lies to the east of the Allahabad district; the Ganges, which separates it from parganah Bhadohi, forms the northern and, for a short distance, the western boundary; while to the east and south of it lie respectively the tappas Chaurási and Upraudh. It is traversed by

the East Indian Railway, which has a station at Gásepura. The total area according to the latest official statement (1881) was 151·3 square miles, of which 85·6 were cultivated, 20·6 cultivable, and 45·1 barren. The area paying Government revenue or quit-rent was 149·6 square miles (83·0 cultivated, 20·6 cultivable, 45·1 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 78,897; or, with local rates and cesses (excluding *patwáris*'), Rs. 90,229. The amount of rent, including local cesses, paid by cultivators was Rs. 2,76,067. Population (1881) 72,315 (37,182 females).

Ohhota Mirzapur.—See MIRZAPUR KHURD.

Chíl.—Village, generally called *Bárá*, which see.

Chopan.—Village in parganah Agori and tahsil Robertsganj; distant 62 miles south-east from Mirzapur, and 12 miles south from Robertsganj; on the south bank of the Son at the crossing of the direct route from Chunár to Sar-guja. Population (1881) 326 (114 females). The village consists merely of a line of mud huts, parallel with the river. It is, however, the head-quarters of a police division, and contains a second-class police-station of very substantial construction. Opposite this is a small public *samí*, not, however, greatly used, most of the traders preferring to camp on the open plain between the village and the river. At the other end of the village in the camping-ground is one of the finest banyan trees in the district. The surroundings of Chopan are exceedingly picturesque; and both on this account, and from its convenient proximity to several of the best known beats for large game, it has always been a favourite camping-place. There is a district post-office here.

Chunár.—Middle tahsil of the district, consisting of parganahs Karyát

Boundaries, area, &c. Sīkhar, Chunár, Bhūfī, Ahraura, Bhagwat, and taluka

Saktīgarh, the first named being to the north of the Ganges and the remainder to the south. It is bounded on the north by taluka Majhwa and the Bonares district; on the east by parganah Kera Mangraur; on the south by parganah Barhar; and on the west by tappa Chaurási. The total area according to the latest official statement (1881) was 559·1 square miles, of which 251·3 were cultivated, 64·2 cultivable and 243·6 barren. The area paying Government revenue or quit-rent was 535·1 square miles (232·5 cultivated, 63·0 cultivable, 239·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,86,407; or, with local rates and cesses (excluding *patwáris*'), Rs. 3,14,125. The amount of rent, including local cesses, paid by cultivators was Rs. 7,99,993.

According to the census of 1881, the tahsil contained 590 inhabited villages: of which 305 had less than 200 inhabitants; 199 had between 200 and 500; 68 had between 500 and 1,000; 15 had between 1,000 and 2,000; 1 had between 2,000 and 3,000; and none between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Alhaura (11,332) and Chunár (9,148). The total population was 182,654 (92,398 females), giving a density of 327 to the square mile. Classified according to religion, there were 167,678 Hindus (84,800 females); 14,244 Musalmáns (7,223 females); 13 Jains (8 females); 385 Christians (181 females); and 334 others (186 females).

Further details will be found in the articles on the several parganahs and tappas.

Chunár.—Northern parganah of the tahsil of the same name: is separated by the Ganges from parganah Karyát Sikhar on the west, and from parganah Dobít Anánat of the Benares district on the north; parganah Bhúli forms the eastern boundary and a portion of the northern boundary; while to the south of it lie parganah Bhagwat and taluka Saktísarh. The total area according to the latest official statement (1881) was 47·2 square miles, of which 37·3 were cultivated, 4·4 cultivable, and 5·5 barren. The area paying Government revenue or quit-rent was 41·1 square miles (32·0 cultivated, 4·2 cultivable, 4·9 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists water-advantage, but not water-rates), was Rs. 54,219; or, with local rates and cesses (excluding patwáris'), Rs. 59,412. The amount of rent, including local cesses, paid by cultivators was Rs. 97,662. Population (1881) 37,013 (18,891 females).

The appearance of the parganah resembles that of Bhúli. Besides the Vindhya hills, which separate the parganah from Bhagwat and Saktísarh, there are several detached hills, which form an agreeable contrast to the generally flat surface of the country. The soil on and near the banks of the Ganges is of the description called *khádar*; this is flooded during the rains and yields luxuriant crops without artificial irrigation. In the interior of the parganah, however, there is a great quantity of *lankar*, and the land is in places much cut up by ravines. The villages in the southern part border upon the Vindhya, and the land there is consequently of inferior value. The spur from the Vindhya range, which runs northwards from the *jungle maháls* (in parganah Bhagwat), terminates at the fort of Chunár, whose towers

and frowning battlements project far into the Ganges, and present a most imposing appearance from the opposite shore. The East Indian Railway runs through the parganah from north-east to south-west, and has a station about two miles to the south of the town of Chunár. By the side of the railway runs the unmetalled road (third class) from Mirzapur to Chihota Mirzapur.

The history of the fort has been given in the district notice. After its capture by Akbar, Gautams, Kurmis, and Musalmáns were invited to settle in the neighbourhood, and the whole parganah came in time under cultivation. The early settlers had been treated as zamíndárs by the imperial officers, but when the country was conquered by the súbadár of Oudh, the revenue was farmed out to strangers. Later when the parganah came into the hands of Balwant Siuh, that ruler is said to have used all his efforts to efface the names and destroy the titles of the old zamíndárs. On the assumption of direct management by the Benares resident a great improvement in their position was effected, and such of them as could prove ancient proprietary right were admitted to engagements. A considerable increase of the total revenue had taken place in the interval between 1790 and 1842-43, but the demand fixed in the latter year remains substantially unchanged at the present time.

Chunár (or Chanár).—Head-quarters of the parganah and tahsil of the same name; distant 20 miles east from Mirzapur; lies between the Ganges and the Jirgo. Latitude $25^{\circ}-7'-51''$; longitude $82^{\circ}-55'-46''$. By the census of 1881 the area of the town was 211 acres, with a total population of 9,148 (4,783 females), giving a density of 43 to the acre. The Hindus numbered 6,667 (3,413 females); Musalmáns, 2,386 (1,318 females); Christians, 51 (29 females); and those of other religions, 44 (23 females). The following is a statement of the occupations in the municipality followed by more than 40 males (Roman numerals indicating the classes in the census returns):—

(I) Persons employed by government or municipality, 150; (III) ministers of the Hindu religion, 68; (XII) domestic servants, 203; (XIII) money-lenders' establishment, 82; (XV) pack-carries, 66; (VI) boat owners and boatmen, 196; (XVIII) cultivators and tenants, 471; agricultural labourers, 126; (XXVII) brick layers and masons, 56; (XXIX) weavers, 48; cloth-merchants (*bazár*) 58; tailors, 72; washermen, 50; barbers, 59; (XXX.) butchers, 41; corn and flour dealers, 88; confectioners (*halwái*), 43; green grocers and fruiterers, 50; (XXXII) manufacturers and sellers of oil, 64; (XXXIII) stone quarriers and cutters, 231; excavators and road labourers, 114; earthenware manufacturers, 51; water carriers, 45; (XXXIV) general labourers, 380; (XXXV) beggars, 41.

The town lies immediately to the north of the fort and is divided from the Ganges by a well-kept but narrow parade-ground, and through it, at intervals, natural drainage-channels rundown to the Ganges. These provide efficiently for the drainage of the town site into the Ganges, on the north, and this carefully-managed land forms a pleasant precinct to the town on that side. The town site on the east drains to the Jirgo, principally by means of the *Gola nála*, a short stream so called, because it runs behind the *gola* or grain-market. The houses are for the most part built of stone, generally in rough blocks.

The town may be said to consist of a roadway from north to south, passing from end to end of it, and a shorter roadway running east and west from the *Lál darwáza* to the fort gate. The place where these two roads intersect each other is, as usual, called the *chawk*. The principal shops, with handsome stone-built fronts, are in the roadway running east and west. The town is long and narrow, and in some parts there are many ruinous uninhabited houses. These are attributed to the decrease in the population of late years, itself due perhaps to the lessened importance of Chunár now as a military station. There is a *sarái* near the *Lál darwáza* outside the town on a well-raised site. Chunár has a first-class police-station, two imperial post-offices, one in the town and the other at the railway station, and a dispensary. Except at the close of the rainy season, when much autumnal fever prevails, the place is fairly healthy; but the sanitary condition of the town cannot be called good, particularly in the eastern suburb. About two-thirds of the inhabitants use the Ganges water and the remainder use well-water.

At Chunár is made a plain red unglazed pottery which is considered to possess some artistic merit. *Surdhis* or goblets are the chief articles manufactured. The art afforded employment in 1882 to 16 artizans, the annual value of whose work did not exceed Rs. 1,100. The chief imports into the municipality according to the official statement, with the quantity or value imported in 1881-82, were as follows:—grain (99,131 maunds); refined sugar (142 maunds); unrefined sugar (7,219 maunds); ghí (684 maunds); other articles of food (Rs. 7,564); animals for slaughter (3,178 head); oil and oilseeds (10,879 maunds); fuel (Rs. 1,260); building materials (Rs. 18,982); drugs and spices (Rs. 10,015); tobacco (2,252 maunds); cloth of all sorts (Rs. 55,526); and metals (Rs. 6,145).

The municipal committee of Chunar consists of ten members, of whom four sit by virtue of their office and the remainder by election. The income of the municipality is derived chiefly from an octroi tax, falling in 1881-82 at the rate of Re. 0-7-4 on net receipts per head of population. The total income in 1881-82 was Rs. 9,615 (including a balance of Rs. 1,652 from the previous year). The total expenditure in the same year was Rs. 7,090, the chief items of which were police (Rs. 1,500), and conservancy (Rs. 2,528).

The Chunar fort is built on a high detached sandstone hillock close to the right (south-east) bank of the Ganges. Its position has been compared to that of some old feudal castles on the Rhine; and Prince Waldemar of Prussia, when visiting the fort, is said to have noticed the similarity. The eminence on which the fort stands rises abruptly from the edge of the river to a height of 104 feet, and attains its greatest elevation about 200 yards further south-east. It is still used as a fortress, so that no further description of it can with propriety be given. It has contained a state prison since the year 1815. The first important prisoner was Trimbakji Dainglia, an active instigator and promotor of the Marhatta confederacy in 1817-18. The shrine of Bhartrinaath, in the fort ordnance enclosure, is still invested with sanctity, and is visited by devotees from all parts of India. The fancied resemblance of the fort to a gigantic footstep, with the toes and ball of the foot projecting into the river and the heel towards the landside, has, it is said, given Chunar its name, which is compounded of the Sanskrit words *charan-adral*, or footstep hill. Of course tradition says that it is the real and veritable foot-print of some terrific giant in days of yore, who, in stepping from the Himálayas to Cape Comorin, rested his foot upon this hill and impressed it with his mark. The history of the fort will be found in the district notice (*supra* pp. 126-128).

The tomb (*dargah*) of Sháh Kásim Sulaimání is a building of considerable architectural pretensions, situated in the south-west corner of the town and fort. The saint whose remains are here interred is said to have been an Afghán by birth and to have lived in the reigns of Akbar and Jahángír. The date of his birth is given as 956 H. (1549 A.D.), and the place Pesháwar. Losing parents, wife, and child at the age of twenty-seven, he betook himself to a holy life, and set out to visit the sacred places at Mecca and Medina. The prestige gained by his pilgrimage procured him on his return a considerable following of disciples, and he unfortunately excited the anger of the usually tolerant Akbar

by declining to subscribe to that monarch's peculiar views on religion. During Akbar's reign he was not molested further than having his place of residence fixed at Lahor; but on the accession of Jahángír, his enemies represented to that bigoted king the danger of allowing Sháh Kásim to attract so large a number of followers. At first Jahángír appears to have contemplated punishing the fakír with death, as he had done in the case of many others in Láhor who were suspected of favouring the claims of Sultán Khusú. Better counsels prevailing, Sháh Sulaimání was sent a prisoner to Chunár in 1015 Hijri (1606 A.D.), where he died in the following year. His disciples erected a mausoleum to his memory and his two sons were installed as chief attendants. The process of canonization was now complete, and even Jahángír recognized the sanctity of the shrine by a grant to the saint's sons of 30 bighas of land in the adjacent village of Tikor. One of these sons, Sháh Kabír Bála, himself became a saint, and his disciples erected a mausoleum to his memory at Kanauj. Another son, Muhammad Wásit, and two grandsons, Muhammad Afzal and Muhammad Hakím, were honoured with tombs near that of Sháh Kásim. Further additions to the landed estate of the shrine were made in the reigns of Sháh Jahán and Fairukhsiyar. To the latter it owes the gift of the village of Begpur. Poor travellers, of course Muslims, are provided with food for three days out of the income derived from the estates. The annual oblations (*'urs*) to the saint take place from the 17th to the 21st of the Muhammadan month *Jamádt-ul-awwal*, and during Chait (March-April) five Dargáh fairs are held on Thursdays, attended by all classes, in which prayer and praise are conjoined with a brisk market in worldly goods.

The buildings are seven in number, *viz.* —

- (1) Mausoleum of Sháh Kásim Sulaimání; brief inscriptions in Arabic characters in five lines on the entrance gate gives the date 1016 H. (1607 A.D.) This inscription is in Arabic, except the last line, and consists of encomiums on the saint; it is scarcely of sufficient interest to be reproduced here.
- (2) Ditto of his son, Muhammad Wásit.
- (3) Ditto of his two grandsons, Muhammad Afzal and Muhammad Hakím.
- (4) Nakkáshi darwáza (principal gateway).
- (5) Fawára Sáwan Bhádon (fountain of the rainy season).
- (6) Rang Mahal (theatre); on the corner walls are engraved the following Persian verses, of which the six first couplets are the

commencement of Jāmi's *Yūsuf o Zulāikha*.¹ The figures at the foot are the date of the building, 1028 H. (1618 A.D.):—

منی اجزت ان ات شیء
تحتفني عفا في ان اراها
احب الصالحين ويست منهم
تعالى الله يرزقني صلاحا
صرفت العمر في لهو و لعب
فأها ثم أها ثم أها
محمدا وصل ابن شيخ قاسم
مع الجملة مناقب هل معاسم
بمنيت ايزد فيض اكبر
كه رونق بخشي از دے شد مظهر
زده عالي طهيبت فيض آثار
وجهه با برکت حسن كردار
چو در طبع جميلش شوق افزود
بترييب عمارت ميل فرمود
نيازي از خرد جستگ بنيایش
موييد دایما بادا خدایش

الهي غنچه آميد بكشای
گلے از روضه جاويد بنمای
بخندادن از لب آن غنچه باغم
دزين گل عطر پرور کن دماغم
دوين محنت سرائے بمرواسا
بنعمتهای خوبشم کن شناسا
ضميرم را سپاس اندیشه گردان
زبانم را ستايش پيشه گردان
ز تقويم خرد بهر روزم بخش
در اتليم سخن فيرورم بخش
دلے دادي ز گوهر گنج بر گنج
ز گنج دل زبان را کن گهرسنج
سيمكان من تكبير ني ذاته
فهم خرد بكنه كمالش نهد راه
از ما قياس ساخت قدسش بود چنان
مورے كند مساحت گردون ز عز و جاه

۱۰۲۸

(7) Masjid (mosque).

No. 1 was built in 1607 by the saint's disciples; Nos. 2 to 7 were all built, it is said, by his son, Muhammad Wāsīt, in 1618 A.D. Bishop Heber described

¹ The following is a prose translation of the six couplets from Jāmi:—

O Lord! disclose the bud of hope;
Show me a rose from the everlasting garden.
Cause my garden (i. e., heart) to smile from the lip of that rose-bud,
And from that flower make my brain perfumed.
In this abode of affliction where no rest is,
Make me ready to acknowledge thy mercies.
Make my mind full of thoughts of gratitude,
Make thanksgiving the business of my tongue.
Give me a prosperous day from the calendar of wisdom,
In the battle-field of words give me the victory.
Thou hast given me a heart filled, treasure upon treasure, with jewels,
Let my tongue duly weigh the jewels of my heart.

them and the grove within which they stand as "very solemn and striking." The carving of the principal gateway, and of the stone lattice with which the garden is enclosed, particularly struck that writer and are characterized by him as "more like embroidery than the work of the chisel." Thornton's remark that the mausoleum and mosque were due to "one of the sovereigns of Delhi" is not borne out by the local traditions; but the Dargáh is said to have suggested to Sháhjahán the design of the Táj at Agra. The buildings are in the charge of a committee of Muhammadan gentlemen appointed by the Local Government, who depute an agent to attend to the buildings and grove and to receive the offerings of visitors and worshippers. It is stated that the repairs are not sufficiently provided for, none but petty ones being undertaken. (The above account has been compiled from materials kindly supplied by Bábus Hanumán Parshád and Bhaupratáp Tiwári of Ohunár and from a Persian pamphlet entitled *The Life and Adventures of Sháh Kásim Sulaimani*, by the former of those gentlemen, 1882.)

Deohat.—Village, generally called Drummondganj, which see.

Díg.—Small village and bázár in parganah Bhadohi, on the north bank of the Ganges; about 22 miles west-north-west from Mirzapur, and 18 miles south-west from Konrh. Population (1881) 2,087 (1,089 females). It has an imperial post-office and a third-class police-station. The police-station will probably be removed to Új on the Grand Trunk Road. There is an annual bathing fair held here.

Drummondganj (otherwise called **Deohat**).—Village in the west of tappa Upraudh of the Mirzapur tahsíl; distant 35 miles south-west from Mirzapur; on the Deccan road at the foot of the Katra pass. Latitude $24^{\circ}53'-17''$; longitude $82^{\circ}13'-5''$. Population (1881) 1,121 (521 females). It has a third-class police-station, a district post-office, a school, and an encamping-ground close by. The village was named after Major Drummond, who constructed the road and the ascent to the plateau above the village.

Dúdhí (or **Dudhí**).—Parganah or tappa (for the designation varies); is a government (*khás*) estate administered by a manager (*sardar*) and not included for revenue purposes in any tahsíl. It is bounded on the north by parganah Agori and for a short distance by Palámau; on the east by Palámau and Sargúja; on the south by Sargúja; and on the west by parganah Singrauli, the boundary here and there coinciding with the course of the rivers Rehand and Bichhí. It lies between $23^{\circ}52'-17''$ and $24^{\circ}21'-21''$ north latitude, and $82^{\circ}59'-28''$ and $83^{\circ}28'-7''$

east longitude. Its greatest length is about $30\frac{1}{2}$ miles, and its greatest breadth about $24\frac{1}{2}$. Its total area according to the latest official statement (1881) was 607.8 square miles; of this 51.3 square miles were cultivated, 336.9 cultivable and 219.6 barren. The amount of rent, including local cesses, paid by cultivators was Rs 19,167.

The population by the census of 1881 was 40,406 (19,945 females), but it has been included in that of Singrauli in the published returns. Of the inhabitants about three-fourths belong to the agricultural class. The principal castes, all aboriginal, are Kharwars, Pankás, Cherús, Soeris, Gondes, Kols, Bhoiyas, and Karwas. There are no government village (*halkahandi*) schools, but the London Mission school at Dúdhí with its subordinate village schools, all aided by small government grants, performs ably the uphill task of educating the people.

To distinguish it from the permanently-settled pargana Singrauli, Dúdhí is sometimes called Tauffir Singrauli, East Singrauli or Bichhípar; the first title denoting its escape from assessment in 1792, the others its situation east of the Bichhí. It is divided into four tappas:—(1) Pulwa, west of the Kanhar, area 79 square miles; (2) Dúdhí, the whole belt of the northern border west of the Kanhar, area $121\frac{1}{2}$ square miles; (3) Gonda-Bajia, eastern and southern sides of the pargana, area 173 square miles; and (4) Barha or Adhaura, south-west of Dúdhí and north-west and west of Gonda-Bajia, area 234 square miles. The most fertile of these four are Dúdhí and Pulwa.

The pargana, writes Mr. Conybeare, “may be described as a beautiful, though somewhat bleak hill-country, clad in places with stunted forest, and supporting, in its valleys and the basins of its rivers, a scanty cultivation.” The hills, writes the same author, consist chiefly of igneous and metamorphic rocks. Towards the north, they belong to the clay-slate or schistose formation; but in the great bulk of the pargana, they are composed of gneiss, seamed with occasional bands of dolomite limestone, quartz, serpentine and other minerals. The most continuous and sharply marked of the former is known in different places as the Hathwání or Jorúkhár range; it forms an uninterrupted barrier except where pierced by the Kanhar river. Viewed from this ridge, the pargana seems an undulating plateau, dotted with small ranges of hills and isolated peaks. The loftiest peak is Gonda, 1,830 feet above sea-level (or about 700 feet above the plain); the lowest, Bhumha, 1,571 feet. The depth of soil varies from about

5 feet on the hillside to 50 in the valley. Of large level basins, that of Dúdhí is the only one deserving notice. The soil is usually a cold stiff clay or a loose sandy earth, except in a few spots along the bank of some river, where sand and clay combine to form the fine alluvial loam called *kewal*. The prevailing soil is *bál sundar* or sandy earth. The other descriptions of soil found in the parganah are *dudhia* or *pirkepith*, *chhirak patthari* and *lál-matti*. These have been sufficiently described in Part I. (p. 43).

The watershed may be said to divide on a line drawn north and south through the middle of the parganah, and the general slope of the country is from south to north. In a northorly direction, therefore, lies the course of the principal rivers, the Rehand and Kanhar, and of their respective feeders, the Bichhí and Pángan. The courses of the Rehand and Bichhí will be found described in the article on parganah Singrauli. The Kanhar flows into the parganah between the villages of Sundari and Kudri, and forms the boundary between tappa Pulwa on the east and tappas Gonda-Bajía and Dúdhí on the west. After lingering a while along the northern frontier, it passes onwards through Agori. It is a perennial stream, but fordable in many places. Rafts of bamboos and poles are, however, drifted down it in the rains. The Pángan flows north-eastwards along the south-east frontier, meeting the Kanhar at the junction of the villages Sundari and Bhaisúr. The four rivers abovementioned are, after rain, swollen by many tributary brooks and torrents. Of these brooks and torrents, two are of sufficient length and permanence to demand special notice—(1) the Thema, which joins the Kanhar near Dúdhí; and (2) the Lahra, which carries into the Bichhí the drainage of a large area in tappa Barha.

The entire traffic passes to and from market on bullocks. The principal highway is that which, traversing the parganah from north to south, is known as the Chopan, Manbasá and Sargúja frontier road. Almost immediately after crossing the northern border, this throws forth a loop line passing through Dúdhí and rejoining it at Murta (in Gonda-Bajía). Being 32 miles long, the route by road and loop from Chopan to Dúdhí is locally known as the sixteen-kos road. The only other road deserving mention is the 'Kota, Dúdhí, Jorúkhár and Kon road,' which crosses the two roads just mentioned at Manbasá and Dúdhí respectively; its general direction in the parganah is from west-south-west to east-north-east. The remaining tracks are not very clearly defined, and notice to clear them of jungle must be given several days before a camp can pass along them.

The rains are, in this parganah, somewhat heavier than in the plains of North Mirzapur. The mean annual fall for the past eight years (1874-1881) has been 42·93 inches, which exceeds that of the whole district for the same period by 3·53 inches. The heat also is much greater than on the Gangetic lowlands. The hot weather and rains are unhealthy; fever in the rains and cholera in both the hot and rainy seasons are unpleasantly familiar. But the frosty nights and mornings of the winter are said to be as bracing as anywhere in these provinces.

There is nothing peculiar in the breed of the domestic animals. The parganah has abundant pasturage, but as a grazing ground seems less popular than Sargūja. Scarcity of water produces scarcity of game, but the commoner kinds of wild animals, including tigers, leopards, bears, deer and nilgai, are found.

The frequency of villages named after trees is striking, especially in tappa Dúdhí: the trees are of the usual plains species. The bulk of each village is occupied by scrubby undergrowth, while in each tappa are large tracts of forest reserved by Government for the growth of timber trees.

The great want of Dúdhí is water for irrigation. Much has, however, been done of late years to remove this defect. The average depth of water is apparently very great—at Paraspáni, in the north of the parganah, a well shaft was sunk more than 100 feet before water could be reached. In the larger villages, a few earthen tanks and masonry wells have been constructed, chiefly by government; but the water derived from such sources is used rather for drinking than for irrigation; and the fields may be said to be watered almost solely from dams (*bándh* or *ahrá*) formed by throwing an embankment (*band*) across the valley traversed by some stream. The failure of wells and other reservoirs fed by no stream is here due solely to geological causes; filtering through the shallow soil, the moisture meets the inabsorbent rock, down whose rapid dip it immediately runs to the nearest torrent. Not even in favoured spots are there any wells worked by bullocks. In most parts the people depend for their drinking water on the streams.

The scarcity of water, or rather of the means to store it, prevents the cultivation of the more paying crops. There is no sugarcane and little cotton. Dúdhí, together with tappa Pahár and other hilly parts in the south of Mirzapur, is remarkable for the primitive and wasteful system of tillage known as *barumra* (whence perhaps

Bawárya, the name of a section of its wild inhabitants), which consists in cutting down the saplings and undergrowth in the wood-lands to procure their ashes for manure. It follows of necessity that long fallows, never less than three years, are required under this peculiar system of agriculture. The crops are in the spring barley, wheat, gram, mustard (*sarson*) and *kesári*. A little linseed and poppy are also cultivated. The autumn crops are the millets *kodon*, *mijhri*, *sáwan* and *gondhi*, the pulse *urd* or *másh*, *til*, a little cotton and rice and less of the *arhar* pulse and maize. The *til* is mostly of the coarse variety locally known as *parbatia* or mountain sesamum. The small quantity of rice grown is generally first sown in a nursery or *bihnaur* (derived from *bihan*, 'seed,' and *wára*, 'place'), and afterwards transplanted to the field below some dam or tank in the Dúdhí basin. At Maholi in Pulwa, however, is a long clay slope, moist with natural springs, and on this late rice is grown without artificial irrigation. Several new crops have been lately introduced by Koeri and Káchhi immigrants from Gaya and Sháhábád. Such are the autumn growths, *kangni*, *china* and *manrua*; the spring crops, *peas* and *kalkhi*; and turmeric, which occupies the ground from June to March.

The export trade of the parganah consists chiefly of forest products, such as lac, gums, catechu, fruits used in dyeing, wild arrowroot and silk, bamboos and wooden poles (*bali*).

The following account of the history, general and fiscal, has been History, general and condensed from the very full and interesting *Note on Parganah Dúdhí* written by Mr. Conybeare (*Allahabad*, 1879):—Included, along with Agori and Singrauli, in the Báland kingdom of the 12th century, the Dúdhí tappas passed with them into the hands of the Chandel usurpers about 1310 and were subject to a Chandel rája until about 1450. It was then that the Kharwár family of Singrauli arose and ejected the Chandels from the whole of Singrauli. A descendant of Orandeo, the Chandel, still, however, held Dúdhí, Agori and Barhar. The next we hear of Dúdhí is in the middle of the 17th century, when Baryár Sáh, who called himself a Rakhseel Rájput, settled at Pulwa and built a fort there. He held the three tappas Dúdhí, Pulwa, and Barhá for a brief period (about 1650), but was dispossessed by the chief of Nagar Untári in Palámau. These belonged to the Bhoiya clan and appear to have divided the country into *badhás* and *pachaurás*, or manors of twelve and five villages respectively. Soon after the ejection of Baryár Sáh the Kharwár or Benbans (as it prefers to be called) house of Singrauli again rose into prominence. The brothers Daryáo and Dalíl Sáh were the leaders in the restoration. The former obtained possession of Sháhpur (or Sáhipur), Singrauli

and the latter of Singrauli proper. Daryáo slew his brother and took his territory. He was succeeded by his son, Fakír Sáh, in the beginning of the 18th century. Fakír Sáh assumed the title of rája and made his claim to Rájput lineage by adopting the *jameo* or sacred thread of the twin-born Hindus. He appears to have owned himself tributary to the rajas of Agori-Barhar, but in 1750 a stranger lord paramount in the person of Balwant Sinh, the founder of the Benares family, appeared on the scene. Balwant Sinh ejected the Chandel rája of Agori-Barhar and asserted his right, as the successor of that family, to exact tribute from Fakír Sáh. The Dúdhí parganah or tappas nominally passed under British administration after the rebellion of Chait Sinh, Balwant Sinh's successor, in 1781. It was not, however, until 1792 that any steps were taken to establish British authority in Singrauli and its dependancy Dúdhí. The latter was so little known that for years it was a kind of debateable land between the Benares and Behar sarkárs. The proprietorship of the Dúdhí tappas remained actually with the Bhoiyas during the long course of intrigues between the rajas of Agori-Barhar and Singrauli for a recognition of their rival claims. The proprietary title of the Singrauli rája to the whole of Singrauli was finally affirmed by the chief court at Allahabad in 1834. The Dúdhí tappas had, by careful management on the part of the Singrauli rája of the period, been omitted from the general settlement in 1790: their existence as a portion of the Benares sarkár seems not to have been suspected by Mr. Duncan. But the rája of Singrauli appears to have obtained actual possession of Dúdhí and Barha under cover of an appointment as manager for the Bhoiyas as early as 1808-9, and then held them as usurper, declining to render any account of his stewardship to the Bhoiya proprietors. By 1830 the Singrauli rája had obtained complete and undisputed possession of all the Dúdhí tappas.

We come now to a period of greater importance in the history of Dúdhí. It had hitherto been almost totally overlooked by British administrators, and it is impossible to say how long this might not have continued had the rája been careful to keep peace within the usurped domain. Owing immediately to a quarrel between the rája and his accountant, but influenced also doubtless by loud complaints long-continued of injustice to his ryots, a settlement officer in the person of Mr. W. Roberts was, in 1847, sent to inquire into the rights of the people. In the course of that inquiry the ill-advised fraud by which the tappas had been kept free of assessment to the government revenue was fully exposed, and in 1851 formal proceedings were instituted under Regulation II. of 1819 (a regulation providing for the assessment of lands that for

any reason had escaped settlement) to decide the question whether Dúdhí was or was not included in the permanent settlement of 1790. The result was that all the tappas were declared to be at the absolute disposal of the British government. The next step taken by the Singrauli rája was to claim that a settlement should be made with him as proprietor, but until 1856 the question was not decided. In that year, however, Government made known its intention of holding the tappas *khám* or under direct management, the rája being granted, as an act of grace, an allowance (*málikána*) of 10 per cent. on the collections.

The first general settlement was made by Mr. Roberts in the years 1849-56. The result was that the whole of Gonda-Bajía (then included in Barhá) and one village of Pulwa were assessed with a demand that was apparently intended to be permanent; while the rest of the three tappas (94 villages) was either farmed or settled yearly in a summary manner. The principles of this settlement were that a resident was admitted to an engagement in preference to an outsider and the government demand fixed at five-eighths of the assets. It may here be mentioned that for the better management of the tappas it was decided by government to place them under a special covenanted officer. The first to be appointed was the ill-fated Mr. Moore, joint magistrate, whose death at the hands of the rebels after the mutiny has been mentioned in the district history (*supra* p. 142). This happened within a year of his appointment to the charge of Dúdhí. Mr. James Simson was selected in his place, but after a few years the system was changed, and the administration given to the collector. Nothing of importance to Dúdhí happened from the mutiny until 1864, when the Act (No. XIX. of 1864) for removing the tracts south of the Kaimúr from the jurisdiction of the local courts was passed. The proximate cause of this measure was apparently the abuse of the ordinary legal procedure by astute money-lenders, to the detriment of a defenceless and ignorant peasantry.

We come now to the latest event in the history of the tappas—the revision of the settlement. Mr. Roberts' arrangements of 1849-56 continued in force until the current settlement was made by Messrs. Pollock and C. Robertson (1871-75). The procedure adopted and the results obtained have been given in great detail in the printed 'Note on parganah Dúdhí' by Mr. H. C. A. Conybeare, mentioned above. This settlement was sanctioned by Government for 10 years commencing with 1284 *fushí* (1876-77 A.D.) The general principle of this settlement was that "no zamindari settlement should be made in favour of any one."

It was laid down that "the only proprietary right to be recognized would be that of the cultivators in permanently culturable land, which they had managed or reclaimed on their own account. The only forms in which rights and interests superior to those of cultivators would be recognized would be by the conferment on a resident manager of a position similar to that of a *patel* in the Bombay system, this manager performing the duty of collecting the rents payable by the other cultivators, and having the right to receive a percentage of the same." Virtually, therefore, it was determined to settle the cultivated area in ryotwari; and it was hoped by this arrangement to avoid the mistake which had been committed in Jhansi, of conferring a valuable and transferable interest on those who, on small temptation or under pressure of some calamity, were easily induced to contract debts, and to alienate their holdings by mortgage or sale. Some modifications in details were found to be necessary as the settlement proceeded: *e.g.*, the remuneration of the village manager was increased, especially in the case of those whose ancestors had long held this position. The office of manager (known in the *tappas* as *sapurdār*) is not transferable, and though recognized as hereditary or capable of being so, may be lost by misconduct or for inefficiency in the discharge of a manager's duties. The holdings of cultivators are hereditary, but are not capable of transfer by sale or mortgage or otherwise. The managers and cultivators cannot be prevented from borrowing; but neither the office of the one, nor the holdings of the others, can be seized and sold to pay their debts; and it may be presumed that when this security for repayment is not forthcoming, money-lenders will be chary of lending money, the recovery of which must be doubtful. (*Government Review of Mr. Conybeare's note on parganah Dúdhí.*)

Dúdhí.—*Tappa* of parganah just described, which see.

Dúdhí.—Chief town of the parganah of the same name and head-quarters of the *sazdwal*, or officer who manages the government estate; distant 112 miles south-east from Mirzapur, 60 miles south-south-east from Robertsganj, and two miles to the east of the Kanhar river. Population (1881) 1,226 (599 females). It is a flourishing village, with a third-class police-station, an imperial post-office, a dispensary, a government bungalow, and an establishment of the London Mission Society. A weekly market is held in the village.

Family Domains.—The portion of the Family Domains of the maharaja of Benares included in the Mirzapur district consists

Area, &c.

of the parganah of Bhadohi in the extreme north of the district and parganah Kera Mangraur in the west. The total area of these two parganahs according to the latest official statement (1881) was 865.5 square

miles, of which 345·6 were cultivated, 53·8 cultivable, and 466·1 barren. The area paying Government revenue or quit-rent, which is all included in parganah Bhadohi, was 365·5 square miles (221·0 cultivated, 33·1 cultivable, 111·4 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,73,199; while the amount of rent paid by cultivators was Rs. 9,31,368.

According to the census of 1881, the Family Domains contained 1,485 inhabited villages: of which 874 had less than 200 inhabitants; 451 had between 200 and 500; 131 had between 500 and 1,000; 21 had between 1,000 and 2,000; 5 had between 2,000 and 3,000; and 3 had between 3,000 and 5,000. There were no towns containing more than 5,000 inhabitants. The total population was 350,478 (173,559 females), giving a density of 405 to the square mile. Classified according to religion, there were 324,528 Hindus (160,510 females); 25,947 Musalmáns (13,049 females); and 3 others (all males).

Further details will be found in the articles on parganahs Bhadohi and Kora Mangraur.

Gáepura.—Railway station on the East Indian line, in tappa Chhiánave of the Mirzapur tahsíl; is distant 12 miles west-north-west from Mirzapur. Latitude 25°-9'-24"; longitude 82°-26'-8". Population (1881) 72 (34 females).

Gaharwárgaon.—Capital of parganah Singrauli of the Robertsganj tahsíl; distant 84 miles south-south-east from Mirzapur, 60 miles south-south-west from Robertsganj; is situated on the left bank of the river Rohand. Population (1881) 774 (374 females). The rája of Singrauli lives here, and the third-class police-station is at Khairwa, a mile to the west.

Gaura.—Large agricultural village in the north of tappa Chhiánave of the Mirzapur tahsíl; is distant 16 miles west from Mirzapur, on the south bank of the Ganges. Population (1881) 2,633 (1,355 females). It has a weekly market. The inhabitants distinguished themselves in 1857 by a series of daring river dacoities, and the village was destroyed by Colonel Pott and a detachment of the 47th Native Infantry from Mirzapur, with the aid of a company of the 1st Madras Fusiliers (Europeans).

Ghoráwal.—A village administered under Act XX. of 1856, in parganah Barhar and tahsíl Robertsganj; distant 34 miles south-east from Mirzapur and 20 miles west from Robertsganj; is connected with Mirzapur by a road the bridging of which is being completed, with Robertsganj by a road which, good in the cold weather, is obstructed in the rains by frequent water-courses. Latitude 24°-45'-25"; longitude 82°-48'-45". Population (1881) 1,157 (571

females). It has a second-class police-station, a district post-office, and a school. The police-station has been built so as to be capable of defence in case of necessity. Water is very near the surface and cultivation is high, including much poppy. Irrigation is carried on by means of lever wells. As is the case with regard to many other villages in this neighbourhood, the bi-weekly bázár is of greater local importance than the small population of the place would indicate; and a considerable trade in grain, ghí and jungle produce, especially in wood, passes through Ghoráwal to Mirzapur and Chunár. The watch and ward of the village is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance from the preceding year, gave a total income of Rs. 107. The expenditure, which was on police (Rs. 83), public works (Rs. 30), conservancy (Rs. 36), and collection (Rs. 3), amounted to Rs. 152. The returns showed 239 houses, of which 220 were assessed with the tax, the incidence being Re. 0-10-4 per house assessed and Re. 0-1-11 per head of population.

Ghosea.—A bázár in parganah Bhadohi, on the Grand Trunk Road. Population (1881) 1,973 (1,026 females). It is distant 19 miles north from Mirzapur, 7 miles east from Gopiganj, and one mile north-east from Mádho Sídh, with which, in business matters, it is intimately connected, both places being centres of the Mirzapur carpet-weaving industry, which employs nearly the whole population. The weavers have a very considerable amount of skill, and are well paid. They are, however, among the most thriftless and quarrelsome classes of people to be found in the district.

Gonda-Bajía.—Tappa of parganah Dúdhí. See the article on that parganah.

Gopiganj.—Town in parganah Bhadohi; distant 16 miles north-east from Mirzapur and 3 miles south-west of Kourh; on the Grand Trunk Road at its junction with the branch to Mirzapur. Population (1881) 4,622 (2,232 females). The commercial importance of the place has been much diminished since the opening of the railway and the consequent cessation of long-distance traffic on the Grand Trunk Road, but there is still much trade, particularly in grain of all kinds and raw sugar, for both of which staples it is the principal mart in the parganah. It has a first-class police-station, an imperial post-office, and a government school. In the immediate vicinity is an encamping-ground for troops. The town contains no buildings of importance. It is connected by a short length of metalled road with Rámpur ghát on the Ganges, which may be regarded as its river port. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance from the preceding year, gave a total income of Rs. 360. The expenditure, which was on police (Rs. 144),

conservancy (Rs. 72), and collection (Rs. 27), amounted to Rs. 243. The returns showed 864 houses, of which 485 were assessed with the tax, the incidence being Re. 0-9-1 per house assessed and Re. 0-0-11 per head of population.

Hallia.—Important rural bázár and village in tappa Upraudh and tahsil Mirzapur; distant 34 miles south-west from Mirzapur and 20 miles south from Lálgañj, with which it is connected by a fair-weather road having a masonry causeway over the Belan. Latitude $24^{\circ}-49'-35''$; longitude $82^{\circ}-21'-58''$. Population (1881) 1,923 (960 females). It has a third-class police-station, a district post-office, and a school. Near the village are some very fine mango groves used for camping. A bi-weekly market is held on a patch of waste land outside the village. There is an old mud fort, once doubtless of use as commanding the ford of the Adh river close to the village. The place was formerly of much importance as a halting-place on the old route of the Dakhan trade, which passed through Hallia to Mirzapur from the Dibhor and Kerái passes, a dangerous and difficult route now superseded by the Dakhan road. There is an interesting monument of by-gone days standing close to the ghát here, in the shape of an upright slab of stone, about 9 feet high, fixed on a platform, with the following inscription rudely carved on it:—

“Under the Auspices
Of Lord Minto, Governor-
Genl. of India, and Genl. Hewett,
Comdr.-in-Chief and Vice President.
A Passage was made Through The Kirahe Pass
Of Vast Height Two Miles in Extent
Into Burdee For 18 Pounders &c. &c.
By Lt. Coll. Jettley Commdg.
The 2d Battln. 21st Regt. Native Infantry
Aided by the Great Exertions
Of his Gallant and Willing Corps.
The following of whom Fell Courageously
Assaulting Bobarra Churry in Burdee

April AD 1811.

Which is now Destroyed
And levelled with the Ground
Golaub Sing Naick Sepoys Cassie Deen
Pheroo Sing Jysook Doenah Boodle
Incha Byjenant Goorauje Sing Pooran
Bahader Cawn Golandauze.

Panchoo Gun Luscar
Soane Head Bullock man

Tilleock Sing of the same Corps killed at Bisore Gant
Feby. |||| Jem 2 Havel |||| 5 Nai ||||k|| 30 sepoy's defending the post
Against 300 Bandits Beating them off.”

The reverse has a Hindi inscription in the Kaithí character to the same effect. The stone has been considerably injured, apparently by being used as a target. The last two lines are much defaced. This monument was erected to commemorate a little expedition undertaken at the instance of Lallu Náik, a well-known merchant of Mirzapur, to punish the marauders of Rewah, who used to plunder the rich convoys of merchandise which passed between Mirzapur and the Dakhan. This was before the construction of the Dakhan road and the Katra pass, when the route lay *viâ* Hallia and the Keráí and Dibhor gháts. This same Lallu Náik constructed along the latter route a number of fine masonry tanks, which still in their ruin testify to the importance of the trade it once possessed. He was a powerful and wealthy man and seems to have used his riches well. His house has decayed along with the city, and only the name remains. His grandson, Rái Durga Prasád, died in comparative obscurity some years ago, and only a few female relatives remain to represent the family—a striking example, if one were needed, of the instability of oriental fortunes.

Illia.—Village and bázár in *patti* Lahra, on the eastern boundary of *paraganah* Kera Mangraur; distant 34 miles from Mirzapur and 6 miles from Chakia. Population (1881) 561 (292 females). Though small in population, it is a place of considerable trade in agricultural produce, and has two sugar refineries with an annual outturn of about 500 maunds. The commercial importance of the place dates from the time of ráni Guláb Kunwar, who paid special attention to its development.

Kachhwa.—Important bázár and town in *taluka* Majhwa and *tahsil* Mirzapur; on the Mirzapur-Benares road, 11 miles north-east from Mirzapur, and about two miles north-east of the ferry on the Ganges at Bhatauli ghát. Latitude 25°-12'-27"; longitude 82°-45'-29". Population (1881) 3,424 (1,762 females). The bázár consists of a double line of *mahájans'* houses and shops along the metalled road, with a few smaller side alleys. There are a few masonry houses, but most are of the ordinary mud and tile sort. The town has a third-class police-station, a cattle pound, an imperial post-office, and a school. The mahárája of Benares has barracks for his retainers here. The camping-ground is well shaded with trees. The weekly markets are well supplied and much resorted to owing to the difficulty of crossing the Ganges in the rains. This place is the head-quarters of the Kachhwa indigo concern, which has several out-factories. Iron sugar-boiling pans and smaller utensils of some local celebrity are manufactured in Kachhwa. The watch and ward of the town is provided for by taxation under Act XX, of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance from the preceding year, gave a total income of Rs. 444. The expenditure, which was on police (Rs. 210), public works (Rs. 92), conservancy (Rs. 72), and collection (Rs. 61), amounted to Rs. 425. The returns showed 725 houses, of which 590 were assessed with the tax, the incidence being Rs. 0-10-1 per house assessed and Rs. 0-1-8 per head of population.

Kantit parganah.—An entirely obsolete territorial designation. The tract so called is now divided into the tappas of Upraudh, Chaurási, Chhiánave, and Kon, and the taluka of Majhwa, in the Mirzapur tahsil; and the taluka of Saktisgarh, which for administrative convenience is now joined to Chunar.

Kantit.—Capital of the parganah just mentioned, situated at the confluence of the Ujla and the Ganges and within the Mirzapur municipal boundaries. The place is one of more historical importance. To attest this there are, besides an ancient mosque, now entirely modernized, the extensive débris of the old fort, probably (as has been seen in the district history) originally the citadel of the Bhar capital. Of this only the mud rampart and ditch and a few scattered fragments of masonry remain.

Karsota.—Small village in the tract locally known as Kundia in parganah Barhar and tahsil Robertsganj; distant 30 miles south from Mirzapur, 24 miles west from Robertsganj, and 6 miles south-west from Ghorawal. Latitude $24^{\circ}45'-0''$; longitude $82^{\circ}45'-0''$. Population (1881) 104 (50 females). It is remarkable only for a large irrigation tank, formed by a massive masonry dam thrown across the head of a shallow valley. This work is referred by the people vaguely to the Bhars, but is probably the work of the Báland rájas of Agori.

Karyát Sikhar.—North-western parganah of the Chunar tahsil: is bounded on the north-west by taluka Majhwa; on the north by parganah Kaswár of the Benares district; and on the east, south and south-west by the Ganges, which separates it from parganah Chunar, taluka Saktisgarh and tappa Chamási. The total area according to the latest official statement (1881) was 43·4 square miles, of which 34·4 were cultivated, 1·3 cultivable, and 7·7 barren. The area paying Government revenue or quit-rent was 40·2 square miles (31·0 cultivated, 1·1 cultivable, 7·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 57,485; or, with local rates and cesses (excluding patwáris'), Rs. 62,453. The amount of rent, including local cesses, paid by cultivators was Rs. 84,635. Population (1881) 24,203 (12,768 females).

The country is flat, and its appearance almost wholly devoid of attractions, except when the crops are on the ground. "These,"
 General aspects. wrote Mr. Wynyard, who revised the settlement in

1843, "are so luxuriant as almost to make amends for its deficiencies in other picturesque qualities." The land, almost throughout the parganah, is described as "rich and valuable, producing two crops in the year." The only part where it is at all bad is in the north-east corner, where there are ravines and the earth is mixed with *kunkan*.

A Kunbi, called Atbal Sháh, has, according to Mr. Wynyard, the credit of having first brought this parganah under cultivation. History, general and fiscal. He is said to have commenced by cutting the jungle from the banks of the Ganges, to have then founded the town of Sikhar and called the surrounding country after it. *Karyát* is merely a plural of *karya*, Arabic for a village or town, so that the name would mean (if we may interpolate an *icafat*, which probably existed originally : cf. *Karyát-i-in rū-i-áb*) "the village subordinate to Sîkhar." Fortune deserting him, he was forcibly ejected by Nawáb Rustam 'Alî Khan, who gave the parganah in *jâgîr* to Sher Sarafûz Khán, with whom it remained till the time of Rájá Balwant Sinh. The latter, after obtaining possession, made it over to his son Chait Sinh, who held it until his expulsion in 1781 by the British. *Karyát Sîkhar* was in 1196 *faslî* (1789 A.D.) let on a five years' lease to Rám Kishn as *ámil*, but he was dismissed for misconduct before the permanent settlement was effected. The assessment under the latter, Rs. 53,523 according to the *Duncan Records* (Mr. Shakespear's edition, I., 176), but Rs. 53,979 according to Mr. Wynyard, had risen to Rs. 57,785 in 1842-43, owing to the addition to the revenue-roll of estates that had not been permanently settled in 1790. The present demand falls somewhat short of the revenue obtained 40 years ago.

Karyát Sikhar.—Capital of the parganah just described in tahsil Chunár; distant 16 miles east from Mirzapur, 3 miles west from Chunár, and about a mile to the north of the Ganges. Latitude $25^{\circ}-7'-38''$; longitude $82^{\circ}-51'-35''$. Population (1881) 881 (473 females).

Katka.—Village on the Grand Trunk road on the borders of parganah Bhadolî and taluka Majhwa; distant 12 miles north-east from Mirzapur, and about 2 miles to the north of the Ganges. Latitude $25^{\circ}-15'-16''$; longitude $82^{\circ}-41'-40''$. Population (1881) 1,029 (511 females). It has a third-class police-station, an imperial post-office, and an encamping-ground.

Kera Mangraur.—A portion of the Benares Family Domains; is a parganah lying along the eastern border of the Mirzapur district, and stretching from the Ganges southwards to about the centre of the Vindhyan plateau. It takes its name from the two villages of Kera and Mangraur, now places of no importance. From the present

Boundaries, area, &c.

situation of the parganah capital, it is often known as the Chakia tahsil. It is bounded on the north by the Benares parganah of Majhwár; on the east by parganah Chainpur in the Bengal district of Sháhábád; on the south by the parganahs of Barhar and Bijaigarh, and on the west by those of Ahraura and Bhúli, all in the Mirzapur district. The mean length of the parganah from north to south is about 30 miles, and the mean breadth about 15. The latest return (1881), which is, however, confessedly only a rough approximation, gave the total area at 473·9 square miles, of which 101·3 were cultivated, 20·0 culturable waste, and 352·6 barren. The whole parganah is held revenue-free by the mahárāja of Benares, who derives therefrom a rental of Rs. 2,71,098. Population (1881) 67,451 (33,434 females).

The parganah belonged under the empire successively to the sarkárs of Rohás and Sháhábád. It was not definitely attached to the Benares province until its conquest by Balwant Singh. It now forms one tahsildári, the tahsildár being appointed by the mahárāja of Benares and having his head-quarters at the village of Chakia. Some 313 separate estates (*mahál*) are recognised, having within their boundaries 548 villages or hamlets. The minor sub-divisions, which are now little more than nominal, are four in number. The whole southern half of the parganah, which is one vast jungle with a few small villages at long intervals, is known as taluka Naugarh. In the northern and more populous portion, the villages to the west of the Chandraprabha river are grouped together as *patti* Chaubísua. The country between the Chandraprabha and the Karmnása is known as *patti* Majhli; while the village of Lahra gives its name to a *patti* comprising the country east of that stream. In police matters the parganah is in the charge of a head-constable stationed at Chakia in subordination to the divisional station at Ahraura. There is an outpost at Amlaha in Naugarh, but it is shortly to be raised to a third-class station. The general administration is merged in that of the rest of the Family Domains, which has been sufficiently described in the article on BHADOHI.

The general aspect of the parganah has already been dealt with in the district notice. The whole of the northern portion is a uniform and fertile plain, producing large crops of excellent rice, and with little to break the familiar monotony of the landscape. But just above Chakia the northern face of the hills is reached, scarped and precipitous, with long and tortuous gorges by which the rivers escape into the lowlands—the Chandraprabha by a single leap and the Karmnása by a succession of cascades. A number of isolated hills, outliers of the same formation as the

table-land, stand out slightly in advance of the main barrier. Above the scarp, which is ascended by three difficult passes (the most accessible being that immediately above Chakia), the country is one vast expanse of hill and jungle. The general direction of the hills is from east to west, parallel with the face of the plateau, but there are numerous cross ranges in every direction, which are rugged and difficult enough, though none of them attains any great height. The whole of the area forms a great game preserve, the shooting of which the mahārāja strictly reserves for himself and his guests. The densest and best jungle is in the north of the plateau. Towards the south the country becomes more open, and there are large tracts to which the people of the surrounding country and even from distant parts of the district bring their cattle to graze during the four months of the rainy season.

This southern portion of the parganah is known as taluka Naugarh. The late Major Stewart [*Rambles in the Mirzapur District*] characterized it as "by far the wildest and most unfrequented tract in the whole district." Its features have been described in Part I. (*supra*, p. 13). It is only accessible from the plains by precipitous passes and rough mountain roads; the best of these is the pass leading directly north from Chakia, which is sufficiently practicable for elephants, camels, and laden bullocks. Major Stewart mentions the woods of Buran and Banaur near the north-western border as the favourite beats for deer. Tigers and bears appear to be not uncommon in this neighbourhood. The population is very scanty and is composed almost entirely of aboriginal tribes. The largest clearing in the taluka is an open valley in the very centre, watered by a small stream called the Kandhla. Here are a few rather populous villages, each surrounded by a considerable quantity of cultivated ground. In the north-eastern extremity of the taluka there is a very singular dell called the Amchuha. It is a deep cleft in the mountain, formed by the bed of a small torrent, dry in the hot weather. A reservoir excavated in the solid rock remains constantly full of delicious fresh water, being fed apparently by percolation from the rock. The descent to the dell is exceedingly steep, and beneath a projecting rock, which overhangs the reservoir, is a deep cavern which presents (according to Major Stewart) the *beau idéal* of an anchorite's cell.

The rivers of the parganah, the Kurmnāsa and the Chandraprabha, have already found their place in the district notice, as well as the single small irrigation canal. There are no lakes or considerable sheets of water.

The wild fauna is naturally numerous and varied in a country which has largely been turned into a preserve. Tigers, leopards, bears, hyænas, wolves, wild dogs, wild boar, *bārasingha*,
 Animals, wild and domestic.

sambhar, spotted deer, antelope, gazelles and *nalgdi* are met with in considerable numbers throughout, and occasionally, though seldom, the hog-deer is seen. The cattle used in agriculture are of the usual under-grown indigenous breed. Horses are little used and seldom seen. The *Karmnāsa* abounds in fish, of the usual species found in Indian rivers. The rivers, too, abound with both species of crocodile, from the brains of which an oil is obtained which is in much local repute for the cure of rheumatism.

Cultivation has largely increased since the parganah came into the hands of its present owners. In 1754 the revenue payable to the *súbadár* of Behár was fixed at Rs. 7,000 only; and when the *rāja* received his first *sanad* from the company, the annual amount was estimated at Rs. 50,000 only. The present demand is, as has been seen, nearly 2½ lakhs of rupees annually. Some part of this increase is doubtless due to the increase in rent-rates, but more to an actual extension of the cultivated area, especially in the lowlands. The settlement of new villages in the upland tracts is not encouraged, as they would interfere with the preservation of the game. The soils are, in *patti* Lahra, *karuili-mutiya*, a dark friable earth similar to the well-known "black cotton soil" of Bundelkhand; *doras*, of a generally light character, in *patti* Majhli, sometimes almost approaching *balua*; while in *Chaubiswa* both varieties are found. There is no *úsar* whatever. Irrigation from the Bahuchandra canal, from the rivers and their tributaries, from masonry wells, and, most generally of all, from *banilhs* or embankments erected to catch the surface drainage in suitable spots, is extensively resorted to in the lowland tract. But in the uplands what scanty tillage there is, is entirely dependent on the rainfall and is usually only found remunerative after two years of fallow. The staple crop is rice. Of an estimated *kharif* area of about 30,000 acres, nearly 27,000 are returned as under this crop; and the proportion, if not the figures, may be relied on. The other principal *kharif* crops are millets and pulses. Of the *rabi* area, which is said to about equal the *kharif* in extent, barley occupies about one-third; gram one-fifth, usually with linseed intermixed; while wheat, peas, *masúr* and *arhar* are the next in importance. About 2,200 acres are annually planted with poppy, which does exceedingly well in the lowland portion of the parganah.

The parganah is without metalled roads of any sort, and those tracts which are laid down as roads on the map are very much as nature and the wear and tear of traffic have left them.

Communications. The nearest outlet for traffic is the railway station at Ahraura road; this is connected by a good unmetalled road with the town of Ahraura, the capital of the

Mirzapur parganah of that name, and thence a road runs through Chakia eastward to Chainpur in Shálabad. From Chakia also two roads run northward; one to Rámnagar and Benares, and another to Baburi in the Benares district. Southward such roads as there are are mere hill tracks, which are roads only in the sense that they form the recognised route from one place to another. No wheeled traffic can pass to the south of Chakia.

The parganah is entirely agricultural. If we except some trifling sugar-refining industries at Sikandarpur, Illia, and Chakia, there are no manufactures whatever. The trade is confined to the export of the surplus grain and the produce of the jungles, among which the principal items are stick-lac and the gum of the *palás* tree. The imports are the usual commodities which are needed to supply the wants of a rural population.

The history of the parganah has been sufficiently treated in the district History, general and notice. Fiscal matters are very simple. With the exception of a few isolated revenue-free villages, either granted by the rajas of Benares or existing before they obtained possession of the parganah, the whole tract is the absolute property of the maharaja, exempt from payment of revenue of any kind. There are no sub-proprietary rights of any kind except the *mukarrari* tenures in a few villages held by the representatives of the Muslim Gaharwars, who were the former over-lords of the parganah, in exchange for their rights in taluka Naugarh. The rights of tenants have never been accurately defined. It is believed that occupancy tenures of some sort do exist and the tendency of recent decisions is in favour of the tillers of the soil. But no such rights have been defined by legislative enactment, nor are they to be found enunciated in the village records of rights. The villages are most commonly let in farm by the maharaja for terms of years at a cash rate, while the farmer usually realises his rents in kind, generally taking half the produce. The grain rents are much heavier than the cash payments for similar lands, and the cultivators are as a rule very poor and heavily in debt.

There are few buildings of note in the parganah. At Bhikampur, Sikandarpur, and other places, there are the scanty remnants of ancient forts dating from Gaharwar times, but these are now little more than heaps of stone. Above the falls of the Karmnása, near Chakia, in a very picturesque situation, is the tomb of Latif Sháh, a distinguished member of the local Musalmán hagiology, but the architecture of the monument is hardly commensurate with its sanctity. The maharaja has

shooting lodges at Chakia, Shikárganj, and Naugarh, and at the two former places there are fine tanks and well-kept gardens. On the precipitous cliff overhanging the great fall of the Chandraprabha, there is a large enclosure, surrounded by a high wall of dressed stones. This is called by the people the "kot" or fortalice of Rája Púrwa, and the fall is in consequence known as the Púrwa-dari. The enclosuro contains no buildings and was probably meant solely as a place of refuge and rendezvous in troublous times. At Muzaffarpur on the Chandraprabha, shortly after it issues from the hills, and where the dam which diverts its waters into the Bahachandra canal is erected, are the remains of a templo built of large dressed stones put together without cement, in the style which is so common in the country south of the Jumna further to the west. Lastly, more than one of the hill tops bear the half-obliterated signs of fortifications, which the people, probably with correctness, attribute to the vanished aboriginal races.

Khairwa.—Small village in parganah Singrauli and tahsil Robertsganj, the residence of the Singrauli rája; is distant 85 miles south-south-east from Mirzapur, 60 miles south-south-west from Robertsganj, and 4 miles west from Gaharwárgan. Population (1881) 315 (150 females.) It has a third-class police-station, an imperial post-office, and a weekly market on Fridays.

Khamaria.—A large and important bázár, on the border between the parganah of Bhadohi and the tappa of Kon; distant 14 miles north from Mirzapur and 6 miles south-east from Konrh. Population (1881) 2,065 (1,059 females). It stands on the edge of the rising ground which marks what once was the old north bank of the Ganges. The village was formerly the property of Pathán zamíndárs, whose descendants are still the most influential persons there. The population includes a large number of Juláhas, who weave coarse cloth, and numerous Koerís, who raise quantities of vegetables for the Mirzapur market. The village is also the head-quarters of a large and flourishing indigo factory under European management, which has branches at Páli and nine other places in this and the Allahabad district. There is a post-office in the village, and a police out-post a couple of miles off on the metalled road to Gopíganj.

Kon.—Tappa in tahsil Mirzapur: is bounded on the west, north, and for a short distance on the east by parganah Bhadohi; while the Ganges forms the remaining boundary, separating it from tappas Chaunáí and Chhiánave. It forms a tongue of land jutting out to the south-east, from parganah Bhadohi as a base, and surrounded on the remaining three sides by the Ganges. The total area according

to the latest official statement (1881) was 36·8 square miles, of which 29·5 were cultivated, 4·5 cultivable, and 2·8 barren. The area paying Government revenue or quit-rent was 36·1 square miles (28·8 cultivated, 4·5 cultivable, 2·8 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 38,775 ; or, with local rates and cesses (excluding *patwáris*'), Rs. 48,186. The amount of rent, including local cesses, paid by cultivators was Rs. 81,572. Population (1881) 26,749 (14,478 females). The tappa is traversed by two metalled roads, both starting from opposite Mirzapur and running, one to Gopiganj in parganah Bhadohi, and the other to Jaunpur.

The history of the tappa until Chait Singh's expulsion in 1781 has been told in the district history. It came under the general settlement in 1790, and was then described as well-cultivated and altogether in a flourishing state. It was surveyed and the boundary settlements made in 1839-40 by Captain Wroughton and Mr. Chester. The settlement was revised by Mr. Raikos in 1842-43, but the enhancement of revenue was nominal and the present demand is less than that of the first year of the permanent settlement (Rs. 39,629).

Kon.—Taluka of parganah Agori. See the article on that parganah.

Kon.—A village administered under Act XX. of 1856. It is situated at the junction of the fourth-class Pannuganj-Dúdhí and Chopan-Belaunja roads, within four miles of the eastern boundary of parganah Agori of tahsil Robertsganj, 86 miles south-east from Mirzapur, and 40 miles south-east from Robertsganj. Population (1881) 1,122 (639 females). It has a third-class police-station and an imperial post-office. A weekly market is held here. A considerable quantity of agricultural and jungle produce carried on pack-bullocks passes through Kon *en route* to Ahraura from Nagar Untári in Lohardagá and from Sargúja. The watch and ward of the village is provided for by taxation under Act XX. of 1865.

During 1881-82 the house-tax thereby imposed, together with a balance from the preceding year, gave a total income of Rs. 220. The expenditure, which was on police (Rs. 122), public works (Rs. 30), conservancy (Rs. 36), and collection (Rs. 3), amounted to Rs. 191. The returns showed 311 houses, of which 141 were assessed with the tax, the incidence being Rs. 1-5-0 per house assessed and Rs. 0-2-8 per head of population.

Konrh.—Taluka of parganah Bhadohi. See the article on that parganah.

Konrh.—The present parganah capital of Bhadohi; is situated 14 miles north-north-west from Mirzapur, some 3 miles north-north-east of Gopiganj, and nearly in the centre of the parganah, on which account it was selected by Rájá Uditnáráin as the seat of his revenue establishment. Population (1881)

529 (241 females). A portion of the inhabited area is within the village limits of Gyánpur, and is often called by the latter name. There is a fine masonry tank, on the north side of which stands a fine two-storied house, built by the rája for his own accommodation on his visits to the parganah. On the opposite side are the dispensary, the court of the principal sadr amín, and the anglo-vernacular school, aided by the rája and well attended. There are also a district post-office and a police outpost. The revenue offices are *mean-looking ranges of mud buildings*. There are two *bázars* known respectively as Hariharganj and Kunwarganj, but the place has little or no trade.

Korádih.—Small village in parganah Bhagwat of the Chunár tahsil; distant 28 miles south-east from Mirzapur, and 22 miles south-south-east from Chunár. Latitude $24^{\circ}54'-0''$; longitude $83^{\circ}0'-20''$. Population (1881) 1,063 (545 females). On a hill to the north is a G. T. S. station, 1,037 feet above sea-level. The village is situated on the banks of a lake or pond, said by Major Stewart to be of artificial construction, similar to the one at Kursota. It is said to have been constructed in the time of the Báland rásas. Within a range of ten or twelve miles there are two other lakes, larger than this, referred to the same era. These three still afford means of irrigation to a moderate extent of land in the neighbourhood.

Kota.—Village near the Rewah border in parganah Singrauli and tahsil Robertsganj; distant 108 miles south from Mirzapur, and 66 miles south-south-west from Robertsganj. Population (1881) 558 (290 females). It was the head-quarters of the coal-mining operations formerly carried on in Singrauli. A section of the vein and description of the coal have been given in Part I. (*supra*, p. 57). The whole coal-field in British territory is about 10 miles long by $1\frac{1}{2}$ to 2 miles broad; and, although not free from faults and dislocations, it has been officially [*vide* Mr. David Smith's Report, dated 1857] reported on as, on the whole, a valuable field if it had easy communication with a market. It is, besides, contiguous with, and forms a part of, the coal-bearing North Rewah basin. But the remoteness of its situation renders it of no economic importance. An attempt was made to mine here for lead, but without success.

Lahra-patti.—Nominal sub-division of parganah Kera Mangraur. See the article on that parganah.

Lálganj.—Village and *bázár* in tappa Upraudh and tahsil Mirzapur; on the Dakhan road, distant 16 miles south-west from Mirzapur. Latitude $25^{\circ}0'-48''$; longitude $82^{\circ}23'-51''$. Population (1881) 1,075 (491 females). It has a first-class police-station, a district post-office, a school, and a large

road-bungalow. The camping-ground is confined and without shade. From its position as a principal halting-place on a former great trade route, the village has obtained a sort of fictitious importance, being as a rule conspicuously marked on the older maps, which exclude many more important places. The bázár is simply a collection of the meaner sort of huts along the metalled road; there are no masonry buildings and very little trade. The unmetalled roads to Ghoráwal and Hallia diverge here, and there is another towards the Allahabad district; but none of these is available without much trouble for lighter wheeled traffic than the country cart.

Latífpur.—Fort at the foot of the Sukrit pass, now totally in ruins. Latitude $24^{\circ}-59'-5''$; longitude $83^{\circ}-3'-59''$. It is of rectangular shape, enclosing a considerable area, two sides being protected by the precipitous banks of a deep stream, and the other two by a solid stone rampart and ditch. The present buildings, which are now but a shapeless though picturesque mass of overgrown ruins, are said by Major Stewart [*Rambles in the Mirzapur District*, p. 17] to have displayed in his time considerable signs of architectural taste. The building was much enlarged and strengthened by Balwant Sinh. In some of the passes leading towards Latífpur, there are small stone redoubts. The history connected with one of these is given in the article on parganah AHRAURA.

Mádho Sinh.—A large village on the Grand Trunk road, in parganah Bhadohi; distant 18 miles north-west of Mirzapur, and 6 miles south-east of Konrh and east of Gopiganj. Population (1881) 1,455 (715 females). It is noteworthy as one of the centres of the Mirzapur carpet-weaving industry, which is here carried on by a large colony of Muhammadans called kálinbáfs or carpet-weavers. Both the weaving and the dyeing of the wool is effected here. There is a police out-post in the village.

Majhli patti.—Nominal sub-division of parganah Kera Mangraur. See the article on that parganah.

Majhwa.—North-eastern taluka of the Mirzapur tahsil: parganah Bhadohi bounds it on the west and for a short distance on the north; parganah Kaswár of the Benares district forms the remaining northern and the eastern boundary; while to the south lie parganah Karyát Sikhar and tappa Chaurási, the latter being separated from it by the Ganges. The metalled road to Benares runs through the taluka from south-west to north-east. The total area according to the latest official statement (1881) was 43·4 square miles, of which 32·0 were cultivated, 9·2 cultivable, and 2·2 barren. The area paying Government revenue or quit-rent was 40·9 square miles (29·5 cultivated, 9·2 cultivable, 2·2 barren).

The amount of payment to Government, whether land-revenue or quit-rent (including, where such exist, water-advantage, but not water-rates), was Rs. 48,971; or with local rates and cesses (excluding patwáris'), Rs. 54,032. The amount of rent, including local cesses, paid by cultivators was Rs. 75,370. Population (1881) 35,508 (17,062 females).

Taluka Majhwa, usually spoken of as part of parganah Kantit (although History, general and that parganah is obsolete as a modern sub-division, fiscal. see KANTIT), was, previous to 1145 *faski* (1738 A. D.), when the Benares province was held in *jágitr* by Nawáb Murtaza Khán, one of the three sub-divisions of parganah Kaswár of the present Benares district. It was then held in *zamindári* tenure by Bairi Sál and Daryao Sinh, Gautam Rájputs. They hold a high position at the court of Mír Rustam 'Alí Khán, the deputy-governor of the Benares province under Murtaza Khán. The rise of Mansa Rám, the father of Balwant Sinh, was the occasion of their fall. Before father and son had treacherously ousted Mír Rustam 'Alí, they had managed to defeat the zamindárs of Majhwa in the open field, where both the latter were slain. Their sons sought refuge with their kinsman, the rája of Bettia [Curwen's *Balwantnámá*, pp. 5, 6]. Mansa Rám was succeeded by Balwant Sinh and Chait Sinh. On the flight of the latter in 1187 *faski* (1780 A.D.), Pahlwán Sinh, grandson of Bairi Sál, came from Bettia, and was restored in the capacity of *sasawal* under Babu Ajaib Sinh, to his paternal domains. The early settlements were made with Pahlwán Sinh and his brother, in the form of leases. These talukdárs, however, fell into difficulties, and in 1796, six years after the permanent settlement, conveyed by a deed of conditional sale all their interests in the taluka to Rájá Mahíp Namin. The latter retained the right to collect the revenue from the subordinate proprietors until 1836, when the management was transferred to the collector.

Majhwa.—Village on the Benares-Mirzapur road, 12 miles north-east from Mirzapur; is the nominal capital of the taluka of that name. Latitude 25°-12'-45"; longitude 82°-46'-50". Population (1881) 1,990 (1,005 females). The village is entirely agricultural and contains nothing more than the ordinary collection of mud-built habitations. It was formerly of more importance, but is now entirely overshadowed by the more modern bázár of Kachhwa, a couple of miles off.

Mirzapur.—Eastern tahsil of the district, consisting of tappas Upraudh, Chauási, Chhiánave and Kon, and taluka Majhwa, the three first-named being to the south of the Ganges, and the two last-named to the north. It is bounded on the north by parganah

Bhadohi and the Benares district, from the former of which it is separated along about half the boundary by the Ganges; on the east by the Benares district, parganah Kuryát Sikhar, and taluka Saktisgarh; on the south by the Rewah territory; and on the west by the Allahabad district. The total area according to the latest official statement (1881) was 1,166 7 square miles, of which 543·8 were cultivated, 145 9 cultivable, and 477 0 barren. The area paying Government revenue or quit-rent was 1,156·9 square miles (534·1 cultivated, 145 9 cultivable, 476 9 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 3,20,228; or, with local rates and cesses (excluding patwáris'), Rs. 3,54,897. The amount of rent, including local cesses, paid by cultivators was Rs. 8,44,808.

According to the census of 1881, the tahsil contained 1,056 inhabited villages: of which 566 had less than 200 inhabitants; 309 had between 200 and 500; 132 had between 500 and 1,000; 39 had between 1,000 and 2,000; 5 had between 2,000 and 3,000; and 4 had between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Mirzapur (56,378). The total population was 377,195 (191,164 females), giving a density of 323 to the square mile. Classified according to religion, there were 351,966 Hindus (178,651 females); 24,785 Musalmáns (12,309 females); 181 Jains (81 females); 225 Christians (110 females); and 38 others (13 females).

Further details are given in the articles on the sub-divisions of the tahsil.

Mirzapur.—The head-quarters of the district, and by far the largest and most important town within its boundaries; is situated in north latitude 25°-9'-43" and east longitude 82°-38'-10"; 55 miles by rail from Allahabad, 46 from Benares, and 509 from Calcutta. The population was, in 1853, 64,081; in 1865, 71,849; in 1872, 67,274; and by the recent census of 1881, only 56,378 (28,771 females). The last is the population of the city proper. The total of dwellers within the more extended area of the municipal boundary, which includes, besides many suburban villages, the considerable town of Bindháchal, is 85,302. The site of the city proper comprises an area of 673 acres, with an average of 84 persons to the acre. The Hindus numbered 46,194 (23,514 females); Muhammadans, 10,017 (5,183 females); Jains, 140 (63 females); Christians 10 (6 females); and those of other religions 17 (5 females). The following is a statement of the occupations followed by more than 40 males [Roman numerals indicating the classes in the census returns]:—

(I) Persons employed by government or municipality, 879; (III) ministers of the Hindu religion, 911; (IV) *mukhdars* (potty pleaders), 49; lawyers' clerks, 65; (V) *hakims* (physicians), 55; (VII) musicians, 120; (IX) school teachers (not specified as government), 46; (XII) domestic servants, 663; (XIII) money lenders and bankers (*mahdjan*), 465; money lenders' establishment, 780; money changers, 150; brokers, 639; small ware dealers (*bisdi*), 41; (XIV) railway servants, 69; (XV) pack carriers, 185; carters, 237; hackney carriage keepers, 141; palanquin keepers and bearers, 77; (XVI) boat owners and boatmen, 323; (XVII) store-house men, 41; weighmen, 216; messengers, 322; (XVIII) land-holders, 469; land-holders' establishment, 74; cultivators and tenants, 3,278; gardeners, 216; agricultural labourers, 966; (XIX) horse keepers and elephant drivers, 129; sheep and goat breeders and dealers, 79; (XXVII) house-proprietors, 60; carpenters, 134; bricklayers and masons, 362; cabinet makers 350; (XXIX) cotton merchants, 49; cotton carders, 80; weavers, 173; calico printers and dyers, 279; carpet weavers and sellers, 121; cloth merchants (*bazds*), 258; tailors, 448; shoe-makers and sellers, 154; bangle sellers, 59; washermen, 292; barbers, 473; sack, and bag makers and sellers, 168; (XXX) milk sellers, 125; butchers, 78; corn and flour dealers, 521; confectioners (*halwadi*), 219; green grocers and fruiterers, 409; grain purchasers, 233; tobaccoists, 118; native spirit distillers and vendors, 89; betel leaf and nut sellers, 147; condiment dealers (*pansdri*), 128; (XXXI) lac article makers, 45; tanners and leather workers, 44; (XXXII) manufacturers and sellers of oil, 305; timber, wood, bamboo, and thatching grass sellers, 133; grass cutters and sellers, 91; mat makers and sellers, 49; leaf-plate makers 43; (XXXIII) stone quarriers and cutters, 561; lime-burners and grinders, 52; excavators and road labourers, 111; sweepers and scavengers, 43; earthenware manufacturers, 209; water carriers, 369; gold and silver smiths, 372; gold and silver smiths' waste collectors (*ndaria*), 75; brasiers and copper-smiths, 743; bell-metal (*bharaf*) workers, 57; blacksmiths, 348; iron mongers, 69; (XXXIV) general labourers, 4,953; persons in undefined service (*naukari*), 386; (XXXV) beggars, 783.

The city itself, which lies near the centre, longitudinally, of the municipal area, is situated on one of the great bonds which characterise the course of the Ganges in this district.

The river is here fully half-a-mile wide in the rains, diminishing to between 600 and 700 yards in the dry season. The site has the disadvantage of sloping slightly in an inland direction, the highest ground in the whole city being found in the bluffs which overhang the Ganges. The river banks are solid and lasting, there being an almost continuous reef of *kankar* at or below the water line. But the erosive action of the current, though slow, is continuous; and scarcely a year passes without the loss of at least some little ground.

The river frontage, though from more than one point of view picturesque, is far from imposing. No buildings of considerable size or boldness of outline rise from the water; the *ghats* or bathing places, though numbering more than a score, great and small, are, with three or four exceptions, small in size and feeble in design; and many, from the insecurity of their foundations, are in various stages of ruin and decay. But the clusters of temples at Bariaghât and Nârgahât, and the graceful arcades, massive piers, and broad stairways of

the newest addition to the line—that known as the new or *par excellence* the *palika* or solid *ghât*—are worthy of more than passing notice. But it is only here and there that such structures grace the water-side. The intervals are filled with lines of bluffs surmounted with the dingiest and flimsiest of habitations. The finest site along the whole line—that whose name, the Kot, recalls the memory of an entirely obliterated and forgotten entrenchment—is occupied only by the dismal ruins of immense warehouses, which once were filled to the roof with the cotton of Central India.

Nor is the interior of the city more striking. Although there is a general air of solidity and massiveness about the buildings, which attests the wealth and prosperity of its builders, there is at the same time a generally ruinous and out-at-elbows appearance, which tells us equally plainly that that wealth is a thing of the past. There are few buildings of note, the only ones whose towers break the sky-line being a couple of mosques of no great pretensions, the larger of which the town owes to a lady, who closed a life of more than doubtful propriety in the odour of sanctity, and bequeathed to posterity not only this building, but the funds wherewith to erect a fine and commodious *sarâi*. The growth of the town from a cluster of houses round *Nârghât* and the fort which commanded the ferry, can easily be traced. The original town appears to have spread east and west along a line of thoroughfare roughly parallel with the river, known now as *Purâni Bazâzi*, *Tirmohani*, *Sati bázâr*, and *Chetganj*. Starting west from *Nârghât*, we at once enter the latter *muhalla*, which is a crowded collection of poor houses, with a few deserted cotton presses and warehouses to tell of former commercial activity. Beyond the outfall of the *Khandwa nâla* (once an open stream, filthy and fetid with the city drainage, but now converted into the main sewer of the town), we leave the city proper and enter upon a long range of walled gardens, extending along both sides of the road as far as the *Ujla* river, which may be taken as the western boundary of suburban Mirzapur. These gardens are many of them approached by lofty and profusely decorated gateways, and adorned with handsome and commodious summer-houses. They are still called by names which recall the wealth of the Mirzapur of the past. There is one still known by the name of that *Lâla Nâik* who was at once one of the earliest, as he was the wealthiest and most public-spirited, of the great merchants of the city. But few of these pleasantries remain in the families of their founders, and fewer still are adequately maintained by their present owners. The whole line is a striking example of the instability of commercial fortunes in this country.

Southward from Nárglát the city stretches now as far as the line of railway. But the more southern muhallas, with the exception of the broad and gated Katra Báji Rái, are later extensions, and have never been commercially important. The original merchants' quarter seems to have been bounded on the west by the fine thoroughfare of Muzaffarganj, leading to the old Dakhan gate, the site of which can still be traced, and thence southward and eastward by the line of the Khandwa nála and the depressions it formerly drained, which is now marked by the spacious bázár of McChleryganj, almost in the centre of the present city, and the broad road leading thence to the present outfall. Within this area, again, the centre of business was the Bundelkhand quarter, a mass of lofty, substantial, and handsome houses, once the places of business of the leading houses in the Dakhan transit trade. The streets of this quarter are narrow and tortuous, admitting none but pedestrian traffic, and formerly defended by loophole gateways, several of which remain at every exit. But here again the same tale of decadence and decay is everywhere present. Most of the houses are tenantless; some in ruins; and the very materials of others have been seized, sold, and carted away to satisfy the demands of hungry creditors. The same remarks will apply almost equally well to the immediately surrounding muhallas, the most remarkable of which is that of Mádhórám, now more familiarly known as Gosháintola, from the lofty residences of the Gosháin merchants, who were once among the wealthiest of the community.

It is almost a relief to turn eastward along the wards of Pasarhatá and Kasarhatá, past the city police-station and so on through Wellesleyganj, to the end of the city and the commencement of the civil station. This portion of the city is at least still alive. The whole street of the Kotwáli is a double line of busy shops, amongst which the dealers in hardware are conspicuous. Further on, the workers in brass fill the air with an ear-splitting din, and Wellesleyganj itself is a busy market for grain. At right angles to Wellesleyganj runs Duncanganj, recalling in its name the memory of the great administrator of Benares. This is the principal thoroughfare to the railway.

It has already been said that striking buildings are few. The new Town Hall, handsomely built of stone, chiefly from voluntary contributions, in a style which may best be described as an embodiment of modern native ideas upon architecture, is a successful and striking building, and its towers, when completed, will be a conspicuous object on the sky line. The mosque and sarái of Ganga Bibí have

already been mentioned. The latter is a fine and commodious building, erected in the Gothic style from designs by Major Kitto, R.E., and containing a particularly-graceful, canopied well. A government school, a hospital and dispensary, a church and schools belonging to the London Mission, and the substantial and commodious quarters of the city police, are perhaps all that need be referred to. The chief ornaments of the city are rather the façades of the larger private houses; the *chuuks* or squares, built to a uniform design, at the Kotwáli, at McChleryganj, and at Denisonganj; and the numerous elaborately-carved, stone temples, which everywhere abound, and of which those at the Pakka ghát and the Tirmoháni may be cited as the best examples.

The following is a list of the principal *muhallas* or quarters. It will be understood that these are not names of streets, but rather of *isolæ* or detached groups of buildings, containing, in addition to the main thoroughfare, many more or less insalubrious alleys :—

Muhalla	Derivation or translation of name.		
1. Rámbágh	The grove of Ráma.
2. Wellesley-ganj	Named after the Marquess Wellesley.
3. Bariá-ghát	The <i>ghát</i> of the Báriá.
4. Chhípi-tolá	The quarters of the cotton-printers.
5. Elliot-ganj	So named in honour of a son of Mr. Wigram Money.
6. Bára Gangá Bishn	Gangá Bishn's hostel.
7. Sundar-ghát	Formerly Suár ghát, called <i>sundar</i> , or 'the beautiful,' when improved by Mr. Money.
8. Jhánwán garh	So called from the fact that it is built on <i>jhánwán</i> , the débris of brass-founders' moulds.
9. Taklá Dínu Sháh	Tomb of Dínu Sháh, a Muhammadan fakír.
10. Imám-ganj	Market of Imám Khán.
11. Imli Mahádeo	The street of the sacred tamarind.
12. Nib Sítla	The street of Sítla's <i>ném</i> tree.
13. Katra Brijráj	Brijráj's market [Brijráj was a former wealthy merchant].
14. Badli-ghát	The <i>ghát</i> of Badli, a chaudhri of banias.
15. Teoráni tolá	The Tewári quarters.
16. Puráni bazázi	The old cloth market.
17. Kasarhatta	The brass-founders' mart.
18. Kotwáli jadíd	The new police-station.
19. Kotwáli puráni	The old police-station.
20. Dhúndhí katrá	Dhúndhí's market.
21. Pasarhatta...	The spice market.
22. Pakká ghát	The solid or masonry ghát.
23. Tirmoháni...	The meeting of three roads [<i>lit.</i> "having three faces." <i>tri-muháni</i> .]
24. Ganjá-tolá	The <i>ganja</i> -sellers' quarter.
25. Malláh-tolá	The boatmen's quarter.
26. Denison-ganj	Named after Mr. Denison, some time collector.
27. Búrhenáth	Named from a temple of Mahádeo so called.
28. Satí bázár	Named from the fact that the bázár contains a monument to commemorate the performance of a suttee (<i>sati</i>).

Muhalla	Derivation or translation of name.
29. Gosháin-tolá ...	The ascetics' quarter.
30. Puráni Anjahi ...	The old grain market.
31. Púri katrá... ..	...
32. Nár-ghát ...	The women's ghát (the name is sometimes given as <i>Nahar</i> , or 'tiger,' ghát.)
33. Muzaftar-ganj ...	Shaikh Muzaftar's street.
34. Chetganj ..	Probably named from the founder.
35. Amárganj ..	Ditto.
36. Baghíchá Kúnjal Gír ...	Ditto.
37. Ditto Ghísa Sobbi ...	Ditto.
38. Chikane-tolá ...	The butchers' quarter [<i>query, from chikná, greasy.</i>]
39. Mádhordán... ..	Named after the founder.
40. Dakkhin phátak ...	The Dakhan (Deccan) gate.
41. Bundelkhandi ...	The quarter of the Bundelkhand merchants.
42. Imlaha ...	Uncertain; probably connected with <i>imli</i> , a tamarind tree.
43. McChlery-ganj ...	Named from Mr. McChlery, some time collector.
44. Ganesh-ganj ...	Ganesh kalwár's street
45. Bhaínsia tolá ...	The buffalo market.
46. Ráníbágh ...	The grove of the ráni (of Kantit).
47. Ratan-ganj ...	Said to be a corruption of Wrightley-ganj.
48. Taylor-ganj ...	Named after Mr. Taylor, some time judge-magistrate.
49. Duncan-ganj ...	Named after Mr. Jonathan Duncan.
50. Badli-katra ...	Badli Chaudhri's mart.
51. Bhatwá-pokhri ...	The tank of the Bhatás.
52. Belkharla pura ...	The quarter of the Belkhar Brahmins.
53. Makri-khoh ...	The spider's web [The name is said to refer punningly to the character of the former inhabitants, as well as to the tortuousness of the street.]
54. Nauá-tolá ...	The barbers' quarter.
55. Katra Baji Rái ...	Named from its founder, Baji Rái (or Ráo), a Marhatta merchant.
56. Imámbara ...	Quarter of the Muslim building of that name.
57. Nála Khandwa ...	So called from the stream which has its outfall here.
58. Sobari ...	A suburban village.
59. Lal-diggi ...	<i>Lil</i> , the "red tank."
60. Mirzapur khurd ...	Little Mirzapur. [There is a village of this name in parganah Bhulí.]
61. Tarkapur ...	A suburban village.
62. Upadhya-kí-pokhri ...	The Upadhya's tank.

The public health has considerably improved of late years, which may be attributable to the strenuous efforts made to improve Sanitation. conservancy and enforce sanitation. The town is officially described as in a fair sanitary condition. The streets are drained both by covered and surface drains. The latter have been largely extended, and the former are only used where the narrowness of the street is such as to afford no space for surface drains. The chief defect is in the outfall of the drainage, as the sewage is discharged into the river close to the bathing *gháts*. There is no artificial water-supply. The water used by the people is derived from wells and from the Ganges. The well-water is said to be of excellent quality;

and nearly all the wells are, from the nature of their construction, efficiently protected from surface contamination. [*Extracted from Memorandum of President, Municipal Committee, to Commissioner, 5th Division, dated 11th May, 1882.*]

The civil station stretches along a single road to the north-east of the city, parallel with the river. In addition to the houses of the official and private residents, there are the church, schools, and orphanage of the London Mission, the public offices, which comprise separate court-houses for the district officers, the judge and his subordinates, and the deputy superintendent of the Benares family domains. There is also a church, a small but pretty building, of stone in the old English style, erected many years ago at a cost of Rs. 5,400, and a large house is occupied by the post-office. Beyond the civil station were once the cantonments, but of these no vestige remains but the parade-grounds (now utilized in part as a race-course, rifle-range, and camping-ground), and one or two of the old bungalows, now occupied by civil residents. No regiment has been stationed here since the mutiny, the military element being represented only by a small detachment of volunteers, attached for administrative purposes to the Gházipur battalion.

The city and station, being both modern, afford little scope for antiquarian research. What there is of antiquity in the neighbourhood is confined to the older sites of Kantit and Bindhūchal. But many of the temples, although modern in themselves, enshrine small museums, of ancient carvings, some of apparently very ancient date; and it often happens that a daub of red paint and a garland of flowers transform a purely decorative piece of sculpture into the effigy of some favourite deity, which the temple containing it is designed to honour. One of the temples at Baria-ghāt, indeed, claims a hoary antiquity, but the present building is of no great age, having been erected, so it is said, in succession to one which the river swept away, and the ruins of which may still be reached with a boathook when the stream is at its lowest.

The trade of the city is largely a thing of the past. The greatest development was some thirty-five or forty years ago, when the annual value of the transit trade in cotton alone was stated at about a quarter of a million sterling. The cotton was brought from Central India, chiefly on bullocks, to Mirzapur as the head of the Ganges steam navigation, and here pressed, warehoused, and shipped. The opening of railway communication at once took away from Mirzapur its whole advantage of position. The trade was diverted into the newer and cheaper

channels; the great houses, European and native, either collapsed or followed the trade to its new centres. The branch of the Bank of Bengal which had been established was closed, and the city fell almost to the ordinary somnolent level of other small district capitals.

There are three industries still remaining, the manufactures of carpets, shellac, and brass-ware; and these at present comprise pretty nearly the whole commercial activity of the city. Carpet manufacture. The carpets are of the well-known oriental thick pile pattern. Most are woven in looms of rude construction at the villages of Ghosea (*q. v.*) and Mádhó Sinh (*q. v.*) in Bhadohi, but latterly many looms have been set up in the city. The origin of the art has not been ascertained, but it is reported not to have assumed any importance until some 60 or 70 years ago. The taste of the day for Indian decorative art has given a considerable impetus to the trade, leading to better prices, and at the same time, it is to be feared, to some lowering (except among the best firms) of the standard of excellence. The trade is now (1882) in a very flourishing condition, the monthly sales often amounting in value to Rs. 18,000 or Rs. 20,000. Although the generality of the carpets made here are somewhat loose in texture, and of coarse workmanship and more staring pattern than the best efforts of convict labour, yet good work can be obtained for good prices, and for Rs. 6 or 7 a square yard very excellent and artistic carpets are procurable. There are at present (1882) three merchants (one European and two natives) engaged in the trade; and between them and the actual artisans there interpose a number of firms, who distribute the work amongst the craftsmen, grant advances, and intercept much of the profit. The weavers work by contract and not at daily labour rates. In 1881-82, there were estimated to be 25 such firms and 200 artisans, 85 of the first and 115 of the second class. The value of the annual outturn was estimated at half a lách of rupees [Mr. Fuller's *Report on the Railway-borne Traffic of the North-Western Provinces and Oudh* for 1881-82, p. 38].

The shellac manufacture was introduced early in the present century by Dr. Turnbull, a surgeon in the East India company's service, to whom also the erection of the first cotton-presses is due. In fact, this officer, whose name still survives in the river-side bázár of Turnbullganj, near Chunár, may be said to have been the father of the commercial prosperity of the city, as well as the architect of a considerable private fortune. The beginnings of the lac trade were aided by the then convenient situation of the city. The reputation made by the original manufactory, which, now owned by Messrs. Jardine, Skinner and Co.,

still commands the highest prices in the market, has enabled the industry to hold its ground against subsequent rivals, in spite of their superior advantages of position. A short account of the material and the process of manufacture may be subjoined. Stick-lac is found upon the *kúsum* (*Schleichora trijunga*), *palás* (*Butea frondosa*), *ber* (*Zizyphus Jujuba*), *pápal* (*Ficus religiosa*), *bargad* (*Ficus indica*), *gúlar* (*Ficus glomerata*), *pákar* (*Ficus venosa*), and many other trees. The best is that obtained from the *kúsum*. This is a light golden resin, known in the trade as *nágali*, and from it the most valuable orange shellac is made. The next best comes from the *palás* and is known as *baisáklí* or *katki* according to the month (*Baisáklí* or *Kátik*) in which it is gathered. It is darker in colour than the *nágali*, and the shellac is in consequence less clear and bright. These are almost the only varieties used by the European firms. The native factories, most of which turn out a very inferior article, utilize the produce of almost any tree on which the lac-insect is found. The best *nágali* comes from Sambalpur and Raipur, in the Central Provinces, and from the neighbourhood of Hazáribágh and Palámanu, in Bengal. The latter places also give the best *baisáklí* and *katki*, but these varieties are to be found in many parts of the country.

The process of preparing the 'sticklac' of commerce for exportation is extremely simple; it consists merely in separating the lac from the stick, and dividing it into its component parts of colouring matter and resin. The stick-lac is, first, roughly ground up, and the stick (which consists of the twigs on which the lac is formed) sifted out. The residue is mixed with water, which absorbs the colouring matter. This fluid is run into vats, where the dye precipitates itself. The water is then drained off, and the dye put in presses and made into cakes, in which form, when dry, it is exported. After the dye has been absorbed by the water, the residue, which is called 'seedlac,' is cleaned by sifting, filled into long cylindrical bags of cotton cloth (which are turned in front of charcoal-furnaces until the lac melts), and then strained or forced through the pores of the cloth by twisting the bags. The lac so strained is stretched over smooth cylinders to the requisite amount of thickness; it then becomes shellac, in which form it is exported.

Besides the establishments—at Náraghát and Bariaghát—of Messrs. Jardine, Skinner and Co., Messrs. Schöne, Kilburn and Co. have a large factory at Rukha ghát, and there are some score or so of native houses, large and small. The industry probably employs, directly or indirectly, not less than 4,000 people. The total capital employed in the manufacture is returned (1881-82) at over 25 lákhs of rupees, and the value of the annual outturn has been

calculated to be Rs. 16,00,000. Almost four-fifths of the total capital employed is represented by the four factories which are in European or Armenian hands. The industry is said to be suffering severely from the fall in the price of lac-dye which has taken place in late years [*Report on the Railway-borne Traffic of the N.-W. P. and Oudh* for 1881-82, p. 40.]

The trade in metal-ware is perhaps the most healthy and progressive industry in Mirzapur. The railway has been of assistance here in facilitating the import of the raw material ; and the proximity of large quantities of a peculiar earth, especially suited for the manufacture of moulds, gives the city a permanent advantage, which the skill of its workmen has increased. The trade was formerly a guild-secret of the Kasera caste, but, of late, apprentices from outside have been admitted. The trade involves much division of labour. As many as sixteen different classes of artificers are named ; but a broader division is into the mould-makers, the brass-founders, and the finishers.

The earth already alluded to as the best for moulds is a yellow sandy soil, known as *piāri mitti*. But only the mould itself is made of this, the core being of ordinary clay. The making and fitting of these moulds is a separate industry, involving a considerable degree of nicety and skill. The current price of finished moulds is Rs. 1-8 to Rs. 3 per 100, according to size. The metals used are *phāl*, composed of four parts copper and one part pewter ; *kānsa*, which is copper and zinc in approximately equal proportions ; *bedha phāl*, which has 16 parts copper, four parts pewter, and one part lead ; *chilui phāl*, which differs from *kānsa* only in the addition of a little lead ; and ordinary brass (*pital*), which is composed of 15 parts of copper and 12 parts of zinc. The metal, whatever its composition, is melted in a crucible (*gharia*) of *karaili* earth tempered with chaff. The lid of the crucible is called a *muhalla*. A set of six crucibles with lids sells for 3 ānas 6 pies. The melting furnace is called *masūdi*, and is usually large enough to hold six crucibles, each containing about thirty sers of metal. Three to six maunds of fuel will be expended in heating one charge. The moulds are at the same time heated in an adjoining oven. Meanwhile, the *dharaiya* or caster, the most skilled among the workmen employed, watches the fire ; and, judging the right moment, a matter of some importance, fills the moulds, which have been drawn red-hot from the kiln and ranged ready in a row. There is a simpler method used in small castings. Here the mould is inverted over a crucible and luted to it. The crucible and mould together are heated in a charcoal and cow-dung fire, made in a hole in the ground : and, when a sufficient temperature has

been obtained, the arrangement is inverted, and the molten metal flows into and fills the mould. However made, the rough castings pass into the hands of the *partaraiya*, who fills up the holes left by the studs which supported the core of the mould; and then through several other artificers, who trim, file, and polish the vessels in a lathe. In addition to cast utensils, many, especially those of *phāl*, are entirely made by hammering, and some of these are ornamented with rude *repoussé* work. But ornamental brass-ware is little made in Mirzapur. To facilitate the melting of *kānsa*, a little borax is used; the other compounds require none.

Some idea of the local trade may be obtained from the registered imports kept at the octroi outposts. The chief imports into the municipality according to the official statement, with the quantity or value imported in 1881-82, were as follow:—grain (537,764 maunds); refined sugar (16,317 maunds); unrefined sugar (45,495 maunds); *għi* (9,260 maunds); other articles of food (Rs. 45,247); animals for slaughter (55,202 head); oil and oilseeds (87,534 maunds); fuel (Rs. 1,88,773); building materials (Rs. 51,502); drugs and spices (Rs. 1,64,310); tobacco (15,263 maunds); European cloth (Rs. 12,11,471); native cloth (Rs. 2,82,921); and metals (67,127 maunds).

The municipal committee of Mirzapur consists of eighteen members, of whom six sit by virtue of their office and the remainder by election and nomination. The income of the municipality is derived chiefly from the octroi-tax, falling in 1881-82 at the rate of 10 ānas on net receipts per head of population. The total income in 1881-82 was Rs. 86,398 (including a balance of Rs. 13,821 from the previous year). The total expenditure in the same year was Rs. 78,744, the chief items of which were: collection (Rs. 5,778); head-office (Rs. 1,350); supervision (Rs. 1,029); original works (Rs. 11,259); repairs and maintenance of roads (Rs. 5,535); police (Rs. 16,422); charitable grants (Rs. 2,222); conservancy (Rs. 22,324); and miscellaneous (Rs. 11,302).

There are one typographic and one lithographic press, the former doing all classes of work. There are no local newspapers. The Mayo Memorial Institute has a fine library, chiefly vernacular; and there are occasional lectures and discussions held in connection therewith.

There is little of separate history connected with the city. As already observed, its commercial growth and decline are both comprised within the limits of the last hundred years.

The city is not mentioned at all in the *Áin-i-Akbari* (1596 A.D.) It is marked in Rennell's atlas, published in 1781; but is not noticed in the accounts of the first march of the British army from Baxár to Allahabad, although the route must have lain through or near it. Tieffenthaler, however, who drew up his description of India between 1760-70, mentions it, under the name of Mirzapur the Greater, as a mart, and as having two gháts, giving access to the Ganges. In the proceedings of the Benares Resident (Mr. Jonathan Duncan) from 1787 to 1795, frequent mention is made of the place. He tells us that, previous to 1781, the principal merchants with the Dakhan were of the Sannyási sect, doubtless lay brothers, who resided at Benares and transported their goods to Mirzapur, there to sell them to members of their own sect, who came annually from the Dakhan for that purpose. The establishment of the custom-house at Benares, with a transit duty of 5 per cent, nearly drove the Sannyásis out of the trade, but the rate of duty was shortly afterwards reduced by one-half on raw silk, a principal object of the trade, and for a time they struggled against difficulties. A good account of the exactions under which these traders suffered is given in the Duncan Records (Shakespeare's edition, II., pp. 17-21), and may be read with some interest in connection with the often-heard complaints against the comparatively trifling impositions, in the shape of octroi-dues, of the present day. Nor is the picture of local justice more favourable. The Resident wrote: "This important trust is exercised by a person who farms it of the rája. I could never meet with any written records of this court, but I understand that, when a cause is settled, the parties are obliged to interchange releases, and the person gaining the cause pays 4 ánas per rupee upon the amount of the claim." Matters were improved by the appointment, in 1788, of a judge-magistrate, the first invested with those functions being a Hindu, Lála Bakshi Sinh. New regulations were at the same time published regarding the duties on foreign and inland trade, many cesses and exactions being abolished—a measure which, wrote the Resident, in the peculiar form of official phraseology then affected, "could not but in some measure awaken the sensibility of minds the most obdurate." In 1789, the Governor-General sanctioned the introduction of "fees and a commission to government on the hearing of cases, to check the licentiousness of complainants," but the jurisdiction of the judge-magistrate was confined to the town and suburbs (*Duncan Records*, II., p. 149). The subsequent history of Mirzapur was one of continued commercial prosperity until 1864, the year in which the East Indian Railway was opened to the Jumna bank at Allahabad. This, as already mentioned, dealt a death-blow to

the prosperity of Mirzapur, from which it can hardly be expected ever to recover.

Mirzapur Khurd or Ohhota Mirzapur ('*Little Mirzapur*').—Small agricultural village and bázár in parganah Bhúili and tahsíl Chunar; distant 30 miles north-east from Mirzapur and 10 miles north-east from Chunar; on the south bank of the Ganges, close to the borders of the Benares district. Latitude $25^{\circ}-14'-10''$; longitude $83^{\circ}-4'-30''$. Population (1881) 301 (160 females). It has a district post-office and a police outpost. The place had formerly some importance. Owing to its situation, as the river terminus of the direct road to Benares *via* Ahraura from the south, much of the river traffic was loaded here, but under new conditions of transit it has dwindled into complete insignificance. A ward of Mirzapur the Greater is known by the name of Ohhota Mirzapur.

Murihán (or **Mandihan**).—Village in tappa Chaurási of the Mirzapur tahsíl; on the Mirzapur-Robertsganj road, at the junction of the two routes *via* Hinduári and Ghoráwal and a third road towards Hallia; distant 18 miles south-east from Mirzapur. Latitude $24^{\circ}-55'-8''$; longitude $82^{\circ}-43'-0''$. Population (1881) 181 (97 females). The village itself is small and poor, but there is a third-class police-station and a road bungalow of the Public Works Department, both located here owing to the central position of the place on converging lines of communication. There is also a district post-office. A great quantity of *pán* or betel is grown about here, and its cultivation gives employment to a numerous colony of Barais.

Nái Bázár.—Agricultural village in parganah Bhadohi; situated near the Barna river, 23 miles north from Mirzapur, 9 miles north-east from Konrh, 2 miles north-east from Bhadohi, and about one mile east of the high road from Mirzapur to Jaunpur. It has sprung into existence, as its name denotes, within recent years. It was founded, in 1761, by Bábu Sújan Sinh, brother of Rájá Chait Sinh, but it owes its present prosperity chiefly to the encouragement of Rájá Udit Narain. The population numbered at the last census 2,675 souls (1,289 females). The place is a centre of sugar-refining after native methods. There are some dozen considerable establishments, owned by *halwás* and *kulwás*, which collect the raw materials from Bhadohi and the adjacent parganahs of Jaunpur and Benares, and turn out some 50,000 maunds of sugar annually. A ground rent and certain bázár-dues are levied by the mahárája.

Nári.—Railway station on the East Indian line known as the Ahraura road station, in parganah Bhúili of the Chunar tahsíl; distant 34 miles east-north-east from Mirzapur, 11 miles north-east from Chunar, 12 miles north

from Ahraura, and about one mile south from the Ganges. Population (1881) 272 (138 females).

Naugarh.—Southern taluka of parganah Kera Mangraur. See the article on that parganah.

Pahār.—North-eastern tappa of parganah Bijaigarh. See the article on that parganah.

Pahāri.—Railway station on the East Indian line, in tappa Chaurāsi of the Mirzapur tahsil; distant 10 miles east from Mirzapur. Population (1881) 526 (283 females). It has an imperial post-office.

Pampápura.—The site of an old Bhar city. Its brick and stone débris lies scattered over the fields for several miles. It is probable that the original name has been lost, and that the present one was given to it by the Rájputs, who took the country from the Bhars. From its size and the substantial nature of the buildings which (judging from the relics) it contained, the city must have been of sufficient importance to be the capital of the country. According to Mr. Sherring, it included within its circuit the ancient town of Bindhāchal. Tradition says that the city once possessed one hundred and fifty temples, all of which were destroyed by the iconoclast Aurangzeb. This is perhaps an exaggeration; but there is little reason to doubt that there were, formerly, many magnificent temples on this spot.

Pannúganj.—Small hamlet in parganah Bijaigarh of tahsil Robertsganj; situated at the junction of several of the principal pack-bullock routes from the south and into Naugarh; 62 miles south-east from Mirzapur, and 12 miles east from Robertsganj. Latitude $24^{\circ}39'45''$; longitude $83^{\circ}17'7''$. Population (1881) 186 (86 females). It has a district post-office and a third-class police-station. The building in which the latter is located is newly and substantially built, chiefly of stone.

Patita.—Village and fort in parganah Bhagwat and tahsil Chunār; distant 32 miles south-east of Mirzapur, and 12 miles south of Chunār. Latitude $25^{\circ}3'5''$; longitude $82^{\circ}59'47''$. Population (1881) 1,164 (605 females). The place is no longer of any importance, but is historically interesting. There is a large mud-fort, once one of the principal strongholds of the Musalmán zamíndárs of the parganah. The history of it in connection with Jami'at Khán, Balwant Sinh, Chait Sinh, and Major Popham has been given in Part III. (*supra*, pp. 132, 137).

Pulwa.—Tappa of parganah Dúdhí. See the article on that parganah.

Pur.—Village in parganah Barhar and tahsil Robertsganj; distant 34 miles from Mirzapur, 14 miles from Robertsganj, and about two miles to the

north of the Belan river. Latitude $24^{\circ}46'-36''$; longitude $82^{\circ}55'-45''$. Population (1881) 378 (189 females). It is remarkable for a large masonry tank of great, though uncertain, age. Local tradition connects it with a certain Arjan, a rāja said to be of the Gadaria caste, who came from the west; but the work is similar to the other monuments of Báland supremacy in these parts, and may probably be referred to that dynasty.

Rájápur.—Village, generally known as Bhagwán Taláo, which see.

Rájgarh.—Small village in parganah Saktisgarh and tahsíl Chunar, on the direct Mirzapur and Robertsganj road; distant 32 miles south-east from the former place, and 20 miles south from Chunar. Latitude $24^{\circ}51'-43''$; longitude $82^{\circ}53'-55''$. Population (1881) 394 (190 females). There is a small roadside bázár, a district post-office, and a police outpost which is about to be raised to a third-class station.

Rájpur.—A well-kept and flourishing village in parganah Barhar of the Robertsganj tahsíl; distant 44 miles south-east from Mirzapur, 8 miles west from Robertsganj, and three miles south-east from Sháhganj. Latitude $24^{\circ}40'-35''$; longitude $83^{\circ}0'-5''$. Population (1881) 1,398 (701 females). Situated in this village is the principal residence of the rajas of Agori-Barhar—a spacious two-storied house, with extensive stabling and out-houses, and a separate building for the office of the estate. There are large and well-kept gardens, and at some distance a small bungalow, designed for the accommodation of European visitors attracted by the possibilities of sport which the neighbouring jungles afford. The property of the rajas of Agori-Barhar has been under the Court of Wards since 1871, when Rája Kesho Ráo died childless.

Rámgarh.—Principal village in parganah Bijaigarh of the Robertsganj tahsíl; distant 58 miles from Mirzapur, and 10 miles from Robertsganj. Population (1881) 725 (379 females).

Robertsganj.—Southernmost tahsíl of the district, consisting of parganahs Bijaigarh and Barhar to the north of the Son, and Agori and Singrauli to the south of that river.

Boundaries, area, &c. It is bounded on the north by tappa Chaurási, taluka Saktisgarh, and parganahs Bhagwat, Ahraura and Kera Mangraur; on the east by Sháhabad, Behár, Palámau, and parganah Dúdhi; and on the west by Sargúja and the Rewah territory. The total area, according to the latest official statement (1881), was 2,032.0 square miles, of which 435.4 were cultivated, 553.3 cultivable, and 1,043.3 barren. The area paying Government revenue or quit-rent was 885.3 square miles (276.8 cultivated, 167.0 cultivable, 441.5 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where

such exists, water-advantage, but not water-rates), was Rs. 63,554; or, with local rates and cesses (excluding patwáris') Rs. 68,531. The amount of rent, including local cesses, paid by cultivators was Rs. 3,43,023.

According to the census of 1881, the tahsil contained 1,224 inhabited villages: of which 852 had less than 200 inhabitants; 294 had between 200 and 500; 64 had between 500 and 1,000; 13 had between 1,000 and 2,000; and 1 had between 2,000 and 3,000. There were no towns containing more than 5,000 inhabitants. The total population was 226,318 (112,343 females), giving a density of 86 to the square mile. Classified according to religion, there were 217,892 Hindus (108,261 females); 8,323 Musalmáns (4,042 females); 88 Christians (37 females); and 15 others (3 females). Further details will be found in the articles on the tahsil's sub-divisions.

Robertsganj.—Head-quarters of the tahsil of the same name, since about 1854; distant 50 miles south-east from Mirzapur. Latitude $24^{\circ}41'-24''$; longitude $83^{\circ}6'-33''$. Population (1881) 1,161 (549 females). It has a first-class police-station and an imperial post-office. It takes its name from Mr. W. Roberts, deputy collector, and afterwards collector of, the district, who was entrusted in 1846 and subsequent years with the completion of the work of settlement in the southern portion of the district. It was at Mr. Roberts's suggestion that the tahsil head-quarters were moved from the unhealthy rice neighbourhood of Sháhganj to the barren upland of Tankedaur, and under the auspices of the same officer, aided by Gayádin foreman, the Kiwai ghát was constructed on easy gradients down the precipitous southern face of the Kaimúrs, six miles to the south, while four miles to the north a substantial, if not handsome, bridge was built over the Belan river. Robertsganj is increasing in importance, and the improvement of the road connecting it with Ahraura and the railway is likely to benefit it at the expense of local trade centres further to the north.

Saktisgarh.—Taluka of the obsolete parganah of Kantit: is bounded on the north by parganahs Karyát Sikhar and Chunár, from the former of which it is separated by the Ganges; on the south by parganah Barhar; on the east by parganah Bhagwat; and on the west by tappa Chaurási. The average length from north to south is about 17 miles, and the average breadth from 10 to 11. The total area according to the latest official statement (1881) was 173 square miles, of which 42.8 were cultivated, 33.3 culturable waste, and 96.9 barren. The area paying Government revenue was 168.5 square miles (41.2 cultivated, 32.7 cultivable, and 94.6 barren). The total demand was Rs. 13,918; or, with local rates and cesses

(excluding *patwáris*'), Rs. 14,486. The amount of rent, including local cesses, paid by cultivators was Rs. 32,457. Population (1881) 16,828 (8,334 females). The taluka contained at the last settlement 63 estates (*maháls*). It was formerly, with the rest of parganah Kantit, included in the tahsíl of Mizapur, but was for greater convenience of collection transferred to that of Chunár. It has no recognised subordinate divisions, nor has it any police-station of its own except an outpost at Rájgarh, the jurisdiction being shared between the divisions of Chunár and Ghoráwal.

The whole taluka is composed of wild and rugged uplands. The northern portion includes a few poor villages with scattered patches of cultivation, but the whole central zone is an almost unbroken expanse of jungle, forming the principal game preserves of the Kantit estate. Further south the country becomes more open and villages more plentiful. Cultivation is here on the increase, and large areas are under rice, for the irrigation of which water is collected by means of numerous small embankments. There are many hill torrents, but the only permanent stream is the Jirgo, which descends from the hills near the fort of Saktisgarh, and passes by a long ravine out into the plains south of Chunár. The jungles contain not a few of the greater *felidæ*, and are well stocked with deer of the usual kinds. The small caves with which the cliffs abound are also a very favourite resort of bears. Turning to the crops, rice is, as we have seen, the staple grain; but barley, pulses, millets, gram, linseed and *kodon* are also grown.

The northern part of the taluka has no roads whatever, such traffic as there is being carried on entirely by pack-cattle. The raised and bridged but unmetalled road from Mirzapur to Robertsganj, *viâ* Rájgarh, passes across the southern and most fertile portion. There are no industries other than agricultural, and no towns or even large villages, the place which gives its name to the parganah being little more than a collection of mud huts under the walls of an old fort.

The general history has been treated in the district notice. The fiscal history is peculiar in that the permanent settlement of the taluka took place in 1200 *fasli*. The first assessment of 1197 *fasli* (1790 A.D.) was found to be higher than the taluka, in its then wild and uncultivated condition, could bear, and accordingly the reduced demand, of 1200 *fasli* was, by section 22, Regulation II. of 1795, declared unalterable. This peculiarity seems to have been for some time lost sight of, for Mr. Raikes (*Kantit parganah report* of 1842) complained that several of the intermediate settlements of single villages had been made, from time to time, on the first or higher rate of demand, and some confusion had been the result.

Another remarkable circumstance was the impossibility of finding any zamíndárs at the time of the permanent settlement. Mr. Duncan, in his report on the settlement rent-roll, remarked broadly that there were no zamíndárs, and, indeed, when the detailed settlement came to be made, only two villages in the whole taluka were settled in zamíndári. This was in 1200 *faski*. In 1197 not a single one had come forward. Consequently, some fifty villages were farmed, though even farmers were obtained with some difficulty. But, as time passed and the advantages of the zamíndári state were recognised, claimants gradually came forward, and all but eight of the farmed villages were, from time to time, settled in zamíndári. The remainder were so settled, in 1842, by Mr. Raikes. The total demand prior to the revision of settlement was Rs. 14,124, while that assessed by Mr. Raikes was Rs. 14,118. This amount has since been reduced by the abolition of the anomalous *maháls* of Tengari, Búngáhi, and Gáocharái, which, as Mr. Raikes with some evident amusement remarks, had all along been treated and gravely adjudicated upon by the courts as if they were genuine villages with unusually long names, whereas they were, in fact, farms of the right to collect certain seignorial dues, the first for the right to cut firewood with axe (*tengá*) and maul (*búngá*), and the second for the grazing of cattle. The total of these dues was Rs. 200.

The zamíndári, at revision of settlement, was almost entirely Rájput, the whole taluka being an appanage of the Kantit *rāj*. Of the 63 *maháls*, 51 were held by Gaharwárs, 3 by Brahmans, and only 9 by zamíndárs of all other classes.

The cultivators would be very hard put to it had they to depend entirely on the produce of their fields. But there is a good deal to be done in the collection of forest produce and in cattle-grazing, which considerably alleviates their condition, and, on the whole, it can hardly be said that they are much worse off here than in the more fertile purganahs of the district.

Of buildings, modern or ancient, there is little to note. The fort of Saktisgarh, dating as it does only from the time of Akbar, can hardly be said to possess an antiquarian interest. Perhaps the most interesting monument is the tank of Korádh, which dates back to a time anterior to the Rájput colonization of the district, and is probably a monument of the industry of the aboriginal races.

Saktisgarh.—The village which gives its name to the taluka; distant 22 miles south from Mirzapur, and 10 miles south from Chunár. Population (1881) 561 (249 females). It is at present a very small and poor village, and only interesting from its connection with the fort of Sakat Sinh, erected by him to control the Kols in the reign of Akbar. This stronghold is situated just at

the mouth of the gorge by which the Jirgo river debouches from the hills. It consists of a small, plain, rectangular building of stone, with flanking towers at the corners, enclosing a two-storied building, the decorations of which in glass mosaic have obtained for it the name of the *Shish Mahal*. Around the fort there is a considerable *enceinte*, enclosed on two sides by projecting hills, and towards the plain by a rampart and ditch, which must have formed a place of refuge for the neighbourhood in times of invasion. But in these quieter days there is nothing left in the whole area but a few small huts and the foundations of a small sanctuary. This building has a legend connected with it. It is related that the spot first chosen for the post was in inconvenient proximity to a cave, wherein dwelt a hermit of peculiar sanctity, named Sidh Náth. The holy man, perceiving the commencement of preparations, threatened to bring a curse upon both builder and building, unless he were left in peace, and the present site, which he pointed out, chosen. Sakat Sinh, in agreeing, begged the saint to take the fort under his protection, and to reside within its precincts. The hermit, however, while blessing the undertaking, declined to move, but permitted his brother Bhúpat Náth to go down and live there, and it was for him that the sanctuary was built. There is another curious superstition connected with the fort. The members of the Gaharwár chief's family invariably slaughter a buffalo at the outer gate on the occasion of their first entry into the fort. The story to which this refers is of an unsuccessful attempt to take the fort by an aboriginal chieftain named Mohan Badi. Mohan was killed in the attempt, but his spirit, a very malevolent ghost, continued to haunt the place. The holy Sidh Náth exorcised the intruder by the sacrifice referred to, and the custom has been kept up till the present day.

Sháhganj.—Village in parganah Barhar and tahsíl Robertsganj; distant 46 miles south-east from Mirzapur and 16 miles west from Robertsganj, on the unmetalled road from Ghoráwal to Robertsganj. Latitude 24°-42'-25"; longitude 82°-59'-35". Population (1881) 684 (372 females). It has an imperial post-office and a third-class police-station. Sháhganj was formerly the head-quarters of the southern tahsíl of Mirzapur, but was abandoned for Robertsganj on account of the unhealthiness of the neighbourhood. This unhealthiness is increasing, rather than diminishing, with the extension of rice cultivation, and population is falling off in the villages around. Two miles to the south of Sháhganj, and connected with it by a raised and bridged road, is the village of Rájpur, the ordinary residence of the rājás of Agori-Barhar.

Sidhi.—South-western taluka of parganah Bijaigarh. See the article on that parganah.

Sikandarpur.—The largest village and the principal bázár in the parganah of Kera Mangaur; on the bank of the Chandraprabha, near the junction of the two roads which branch off towards the Benares district from the direction of Chakia; about 3 miles north-west of the latter place, and 42 miles west from Mirzapur. Latitude $25^{\circ}5'-15''$; longitude $83^{\circ}13'-42''$. Population (1881) 2,134 (1,133 females). It was selected as the head-quarters of the parganah by Rájá Balwant Singh, and the offices continued there till their removal to Chakia by Rájá Udit Naráin. There is a fairly well supplied bázár, and two sugar refineries which turn out about 300 maunds of sugar annually.

Singrauli.—Western parganah of Robertsganj tahsil: is bounded on the north by parganah Agori; on the east by parganah Dúdhí; and on the west by the native state of Sar-gúja and the Rowah territory. It is nearly triangular in shape. The total area, according to the latest official statement (1881), was 380.1 square miles, of which 37.7 were cultivated, 22.8 cultivable, and 319.6 barren; no portion of the area is assessed to government revenue. The amount of payment to government as local rates and cesses (excluding patwáris') was Rs. 775. The amount of rent, including local cesses, paid by cultivators was Rs. 36,795. Population (1881) 29,448 (14,137 females).

For a description of its physical features, Singrauli may conveniently be divided into three parts—the northern or hilly portion, the basin of Singrauli, and the coal-fields which are situated on the western boundary. The northern portion consists of parallel ranges of hills of the clay slate formation, having a direction east-by-north to west-by-south. The hills are serrated and the country uneven and much cut up by ravines. This tract is sterile and scantily clothed with trees and *kans*-grass. The trees are all of stunted growth, owing to the shallowness and poverty of the soil. They are chiefly *sakhua*, *palás*, *asun*, *tendu*, *khair*, *bair*, and *sullai*. A few level patches, widely scattered, constitute the cultivation in this part of the country. "If," wrote Mr. Roberts, "from the Aundi hills as an apex, lines be drawn to the Rehand, one through Balwádah and the other to Parári on the eastern bank of that river, the area will represent nearly the space occupied by trappean rocks; quartz, felspar, serpentine and syenite are found in this space, especially in the neighbourhood of Aundi and Balwádah." The basin of Singrauli is alluvial soil, a part of it being black loam. The higher portions, where the surface soil is washed off, show masses of different rocks imbedded in sand-stones, or in a hardened clay. They seem to have been drifted from the south-west; the size varies from a square foot to small

pobbles and most of them are rounded. At Aundi, running to the south and laterally west, commence the sandstone hills that form the upper layer of the coal-field. Mr. Roberts considered the western limit of the coal-tract to be the boundary of Singrauli, and the eastern to be somewhere west of the Rehand.

The principal streams in the parganah are the Rehand and its tributaries, the Bichhi and the Ajiran. The Rehand
 Rivers.

enters the Mirzapur district through Sháhpur (or Sáhípur) Singrauli of Rewah. Fifteen or twenty miles later in its course, at Badura in tappa Barha, it becomes the boundary between this parganah and Dúdhí; while, a short distance below, it descends in a miniature fall, locally known as the Ghágh, over a step of rock some six feet in height. After washing the border for less than ten miles up to Múrdhauwa in tappa Dúdhí, it flows onwards through the parganah into parganah Agori. It is a perennial stream. Down it are drifted, in the rains, large flotillas of bamboos and poles. Rafts of such timber may be seen shooting its rapids as late as March or April. Though 60, 80, or even 100 feet in length, their crews are limited to at most three men. The river is fordable in many places; and, even after heavy rain, a little patience will often reward the traveller with a passage. The Bichhi runs north-westwards along the south-west frontier of parganah Dúdhí, and falls into the Rehand north of Singrauli. The Ajiran flows almost parallel to the Bichhi, to the south of it.

There are no roads of the first three classes in the parganah. Gums and terra japonica, wild arrowroot, pig-iron in small quantities, bamboos, *donra* or myrobolans, and other fruits used in dyeing, with *tasar* or wild silk, are the minor articles of traffic.

The *ancient* parganah of Singrauli consisted of taluka British Singrauli, or the country west of the Rehand; Bichhi, denominated Singrauli proper; and Sháhpur (or Sáhípur) Singrauli. It formed part of the extensive domains of the Báland rajas. An account of their expulsion from the seat of their government (the fort of Agori) by the Chandels, their temporary restoration, and their final subjugation by the Chandel rāja Orandeo has been given in Part III. Orandeo divided his territory between his two sons—the elder took Bardi and half of Singrauli, called Sháhpur Singrauli, now in Rewah territory; the younger one received Agori-Barhar and the rest of Singrauli. The present local chief is in no way related to the Chandel Lord Paramount. His origin and acquisition of Singrauli, so far as ascertained, are given in Part III. (*supra*, p. 122). While the contest, there mentioned, between the rāja of Agori-Barhar and the Singrauli

chief was pending, the relations of the latter with the lesser proprietors and peasantry were truly patriarchal. But, no sooner had the coveted prize fallen within his grasp, than the Singrauli rája proceeded to reduce the proprietors to the position of mere tenants-at-will. This process lasted from 1835 to 1839. The violence displayed by the rája in its execution caused the establishment of a police outpost at Singrauli. During 1842 and the few years following, the first survey of Singrauli and Dúdhí was effected under Major Wroughton. Then followed the preparation of a record-of-rights; and the village owners attempted to obtain recognition of their claims. But, in deciding on some disputed tenures the settlement deputy collector (Rái Mánik Chand) was held to have exceeded his powers, and his judgments in such cases were reversed in 1844. It was a better day for the ill-used agriculturists when a special officer with settlement powers (Mr. W. Roberts) was deputed, in 1847, to complete the unfinished task. His duties were—(1) the adjustment of village boundaries; (2) the determination of tenures; and (3) the correction of settlement records. On the issue of Mr. Roberts's proclamations notifying that all claims to rights in land would be investigated and decided in the parganah, a large number of persons came forward, and adduced, in many cases, strong proofs of the permanency of their tenures. The rája's defence was weak; he contented himself with a simple denial and offered no evidence to rebut the testimony of the village claimants. The tenures classed by Mr. Roberts were—(1) village zamíndári; (2) *mukarrari*; (3) hereditary occupancy; (4) *mudfi*; (5) *khálsa*, or sole property of the rája. To the first class belonged 18 *maháls*; to the second, 30; to the third, 17; to the fourth, 5; and to the fifth, 20. Further details of these tenures will be found in Mr. Roberts's printed report (*Collection of Papers relating to the Settlement of South Mirzapur*). The rája holds a peculiar position; to the British Government he pays nothing, but to the rája of Agori-Barhar he pays Rs. 701 per annum. The origin of this arrangement is to be sought in the proceedings of Mr. Barton in 1803, when the Singrauli parganah was included in the *málikána jágír* of the Agori-Barhar chief, to the extent of realizing from it the profit which the British Government could then claim. The condition of the people in Mr. Roberts's time (1847-51) was in general poor. The absence of roads and the distance from large marts, which he alleged as causes, can scarcely be said to have been yet appreciably remedied. In the early days of British administration a native resident called a *sardar* was appointed to see to the "full and due preservation of public tranquillity," and to maintain the authority of Government. His pay was fixed at Rs. 20 over

and above the Government revenue. But, for some reason or other, the appointment fell into abeyance before 1800—perhaps, as suggested by Mr. Roberts, owing to a representation regarding the patriarchal relations subsisting between the *rāja* and his people. At any rate, Singrauli was not, according to Mr. Roberts, visited by even a policeman for the next 40 years. In 1840, however, two police officers (*barkandáz*) were stationed on behalf of Government in Singrauli, and British authority has ever since been duly represented. The present police-office is at Khairwa.

Sukrit.—A pass, at the foot of which stands the fort of Latifpur; distant 40 miles south-east from Mirzapur, and 20 miles south-south-east from Chunár. Population (1881) 520 (236 females). In the village at the head of the pass is a police out post.

Sultanpur.—Village in the west of parganah Karyát Síkhar of the Chunár tahsíl; distant 24 miles west from Mirzapur, and 3 miles north from Chunár; on the north bank of the Ganges. Latitude $25^{\circ}-10'-30''$; longitude $82^{\circ}-55'-17''$. Population (1881) 133 (78 females). There is a Government encamping-ground here.

Suriánwán.—The name given to two villages in the north-west of parganah Bhadohi, separated by about half a mile of intervening fields: distant 24 miles north-north-west from Mirzapur, and 10 miles north-north-west from Konrh. Population (1881) 1,109 (536 females). There is nothing of present note, but the place is interesting as the ancient capital of the Monas over-lords of the parganah. The ruins of their stronghold are still to be traced, and there are two fine tanks, the larger of which is thirty acres in extent. A third-class police-station and an imperial post-office are located here.

Tánda (otherwise called **Bikna**).—Village in tappa Chaurási and tahsíl Mirzapur; distant 6 miles south from Mirzapur; is connected by a third-class road with the Deccan road near Ashtbhuja. Population (1881) 418 (203 females).

Uj.—Village in parganah Bhadohi; distant 20 miles north-west from Mirzapur, and 8 miles west from Konrh; on the Grand Trunk road. Population (1881) 297 (138 females). It has a police outpost, but the third-class station now stationed at Díg will probably be removed here.

Upraudh.—South-western tappa of the Mirzapur tahsíl: is bounded on the north by tappas Ohhiánave and Chaurási; on the east by tappa Chaurási and parganah Barhar; on the south by Rewah territory; and on the west by Rewah territory and the Allahabad district. The total area, according to the latest official statement (1881), was 608.9 square miles, of which 249.0 were cultivated, 85.3 cultivable, and 274.6

Boundaries, area, &c.

barron. The areapaying Government revenue or quit-rent was 607·0 square miles (247·1 cultivated, 85·3 cultivable, 274·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 55,925 ; or, with local rates and cesses (excluding *patwāris*), Rs. 57,400. The amount of rent, including local cesses, paid by cultivators was Rs. 1,58,628. Population (1881) 89,297 (44,269 females).

This tappa is for the most part exceedingly hilly and stony. The Great Dakhan road runs close to and almost parallel with the western boundary of the tappa ; it crosses the Belan by a causeway impassable during heavy floods. The principal rivers are the Belan and its tributary, the *Ādh*. Leaving the Rewah frontier, the Belan flows northwards, and forms the greater part of the boundary between the tappa and parganah Barhar. Then, turning to the west, it flows through the entire length of the parganah, and reaches the tappa frontier a little beyond Baraundha on the Dakhan road. The fourth-class cart-road from Lalganj to Hallia crosses the Belan by a masonry causeway. The *Ādh* enters the tappa on the south, and flows, first in a northerly, and then in a north-westerly direction, past Hallia, and falls into the Belan a short distance before the latter is cut by the line of the Dakhan road. There are several other minor streams in the tappa, but they are of comparative insignificance.

Upraudh was one of the tappas of the old parganah of Kantit. The Government demand at the permanent settlement (1790 A. D.) is entered in the *Duncan Records* as Rs. 45,278-10-0 ; but, according to Mr. Raikes, after correcting various errata in the settlement book, it was Rs. 49,867. "The errata above alluded to," writes Mr. Raikes, "as existing in the settlement book of 1197 *faski* of this tappa, are remarkable. Several *amāni mahals* are not noticed, and others are entered twice over, both as *amāni* and *samīndāri*." The tappa was rented for five years to Rām Jiāwan Sinh, and the *mufassal* settlement of it, in 1197 *faski*, for the remaining four years of his lease was prepared by him and completed under the Resident's inspection. But, before the end of the year, he was removed for disobedience and irregularities of which he had been guilty, and Ausān Sinh (in the name of his agent, Rassik Dās) was appointed in his room. The completion of the revision of settlement was reported by Mr. Raikes in his letter dated 1st September, 1842. The demand proposed by him was Rs. 51,860, which has increased by more than Rs. 4,000 during the forty years that have since elapsed. Materials for an account of the tenures of the tappa are not available.

Urgarh.—See ARGARH.

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NOTE.—In the text, to avoid excessive correction of proofs, the rule observed in former volumes, of omitting, generally, the mark for a final long vowel in vernacular names of persons and places, has been followed. It is the exception for a final vowel in such names to be short; but, to remove any uncertainty, the marks for all long vowels have been added in this index, and the reader's indulgence is asked for their frequent omission in the text.

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¹The correct spelling is Marhán.—Note by Mr. A. Cadell, C.S.

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